

THE PILGRIM

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NO. 1

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE NEW YEAR

Another stage of time is left behind us—

One less to come.

Another shortening of the links that bind us

To Heaven and Home:

The new unsullied page before us lies;

The path yet untrod,

If marked by hope or sorrowful surprise,

Is only known to God.

Our part in lowly service still fulfilling

Each days demands,

With girded heart and hands by grace made willing

As He commands.

One step today, tomorrow one step more,

The patient feet shall win.

Till where the homelight shows our Father's door

His love shall lead us in.

—Selected

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TO OUR READERS

Best wishes for a truly happy New Year! This issue of "The Pilgrim" comes to you from Maple, Ontario, Canada where we are spending about three weeks. Most of our subscriptions expire at the beginning of the year. Your expiration date follows your name on the envelope your "Pilgrim" is mailed in. We do appreciate all our renewals. We would like to make a special offer for this year. If you know of anyone you think would like to receive this publication, you can subscribe for them for the first year for \$1.00 instead of the regular price of \$1.50. This offer is good throughout 1967.

We also invite good spiritual, scriptural contributions in the form of poems, articles or even suggestions. Pray that this little project may be for God's glory and the benefit of each one who reads it. —L.C.

CHANGE

The world is changing. We can all see it; especially the older ones can tell of many changes that have come about in their lifetimes. At this time of year we often look back and evaluate the events of a year that has just past and then think of what the new year will bring. Each event of our lives probably serves to change us just a little.

We all know that some changes are good and some are harmful. Perhaps most people are reluctant to see changes come. The "good old days" seem so pleasant and comfortable. But we cannot always prevent changes. In fact we cannot stand still. It is characteristic of mortals and of this world that we are not constant.

But with God and His realm and His truth it is different! God never changes. Jesus Christ is "the same yesterday, today, and forever." The Lord told Israel through the prophet Malachi, "I am the Lord, I change not." God's word never changes. Jesus says, "Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24:35) It gives us great assurance to know that there are some things that do not change. There are some things that we can depend upon.

Christians should be willing to change and sometimes we have a choice. As we said, some changes are harmful. We need a guide to judge these changes, and we have it. Changes that bring us closer to those things that are constant are in the right direction. Those that take us farther from God and His word are wrong.

There is teaching in the world that declares that "the only thing constant is change"; there is no fixed truth, no fixed moral standard, no clear-cut right or wrong. In the extreme it even teaches that God is only a creation of man and therefore He changes too. We know this to be untrue.

Even natural reason will tell us that there is a supreme, all-powerful, unchangeable Creator. We can see His handiwork in nature, in the heavens, in our own bodies. But to know Him we need the revelation of His word which He sent down from Heaven in the person of His Son Jesus Christ. Here we find the constants and the unchangeables. Here we find ground we can stand on. This is our standard, and all our changes should bring us closer to Him. This standard can serve as a test of our conduct, our doctrine, our traditions and customs.

Our people and "plain people" in general have been charged with having a know-it-all attitude. Perhaps we are guilty sometimes. We should be fully persuaded in the truths of God's word. But as long as we are mortal, we are still imperfect and subject to change, and we can still learn. We should be willing to change if the change brings us closer to God's word.

Let us not try to re-evaluate God's word. Let us accept it by faith for what it is—perfect and unchangeable. But we can evaluate our position in relation to

God's word. This should be a daily examination of every phase of our lives. We have the promise of God's Holy Spirit to guide us into all truth when we seek His will with our own wills subdued.

To those who read this and may not yet have committed their lives to God through Jesus Christ, there is a change necessary for you. When you believe the unchangeable word of God, consent that it shall be your standard and that Jesus Christ shall be your Lord, then God can work a wonderful change in your life. He will wash away your sins, give you His Holy Spirit, and change your heart, your purpose in life, your goals, your interests. You will be changed into a child of God.

And to those who believe and have found Jesus to be faithful and constant, there is a great change awaiting you. Someday He will "change our vile body, that it may be fashioned like unto his glorious body." We are even now undergoing a change into the same image of the glory of the Lord. (II Corinthians 3:18) But someday the dead shall be raised incorruptible, and we shall be changed. This is our great hope.

So as this year progresses, let us not be anxious about changes that will surely come. Let us be willing and ready for the changes God wants us to make. And let us be steadfast and unmovable in our confidence in God who changes not. —L.C.

Abide with me! Fast falls the eventide,
The darkness deepens—Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, who changest not, abide with me!

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, oh, abide with me!

CHRIST IN YOU, THE HOPE OF GLORY

The overall purpose of Christ's advent into the world was to enter and reign in the hearts of mankind, which according to Colossians 1:27 is termed a mystery—yes, a mystery which hath been hid from ages and from generations, but now is made manifest to His saints. It is said of Christ that it pleased the Father that in Him should all fullness dwell so when He enters the hearts of men, all fullness is there, and without Him in the heart there is utter emptiness, without hope and without God in the world. But Jesus said, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Jesus bodily went to Heaven in the resurrection to be with the Father. But the mystery of the Father, the Son and the Holy Spirit being three yet one is fully revealed in the promise by Christ before He left to be with the Father—that He would send His Holy Spirit to earth to comfort and reign in the hearts of His children.

There are clean spirits, and there are evil spirits. When the unclean spirit goeth out of a man he seeketh rest, but nowhere or ever findeth it, and therefore endeavors to re-enter the empty, swept and garnished house. But he fails in his effort if Christ is now dwelling there, for it is written, "Greater is he that is in you than he that is in the world." If Jesus has entered the heart of the individual, the devil will be resisted and will flee. "Resist the devil and he will flee from you."

It has been said, "The countenance is an index to the heart," and that if the heart is right, the outside will also be right, which can not be denied. What a treasure in the heart if Christ is there and affords the HOPE OF GLORY as declared in the above test! Then will come into fruition the fullness of God's perfection of glory which we now see through a glass darkly, but then face to face and can know as we are known; when the crooked will be made straight, and the rough places

will be made plain, and all flesh shall see the salvation of God.

—David A. Skiles
Rossville, Indiana

THE KEY OF KNOWLEDGE

"Woe unto ye lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." (Luke 11:52)

The key of knowledge Jesus refers to is vital and necessary to the Christian's life and witness to the saving power of God. Knowledge is a power for good or evil depending on the quality of knowledge obtained.

The tree of the knowledge of good and evil in the garden of Eden partaken of by man became indeed a key to open up to man untold miseries of sorrow, suffering and death. However, to seek the knowledge of the truth, glory and virtue that God may bestow upon us to counteract and save man from the results of the knowledge of sin is indeed a key to open up to freedom of life in the services of God. For Jesus says, "And ye shall know the truth, and the truth shall make you free." (John 8:32) And He bestowed His love upon His children by bringing into activity the new covenant, that by acceptance and obedience they escape "the corruption that is in the world through lust." (II Peter 1:4)

Then receiving the knowledge of the truth (which many have rejected, Hebrews 10:26) into our lives, the key of knowledge is at hand. It is the truth of God that endures throughout the ages, and by using the knowledge of the truth is opened to us the kingdom of Heaven with all its saving power and glory.

A great responsibility rests upon those who have obtained the knowledge of the truth! Past history brings to light many who claimed to be in possession of the key of knowledge. But they followed in the footsteps of the lawyers whom Jesus condemned, trying to keep the people in ignorance, and taking away the key of knowledge by "teaching for doctrines the command-

ments of men." (Matthew 15:9)

Today while there is great confusion in religious thought and teaching, yet to those earnest, honest seekers after truth, the Bible is an open book. And those who believe its truth and sacredness and study its sacred pages, not as critics, but believing, will find the Old Testament pointing to the New Testament, the fully revealed way of truth—the divine key of knowledge that opens up to view the straight and narrow way leading to the gates of life. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Revelation 22:14)

The key of knowledge of the truth leads to the "tree of life which is in the midst of the paradise of God." (Revelation 2:7)

The key of knowledge of the way
That leads to life eternal;
The upward road that points to day,
All glorious and supernal.

To know the truth and saving power,
That Jesus brought from Heaven;
For every day and every hour,
To us so freely given.

To make us free, to serve no more
Satan, who tempts us mortals;
Forgiving love from Heaven's store,
Prepares for Heaven's portals.

The truth of God found in His word,
His promises so glorious;
The helping hand of our dear Lord,
Triumphant and victorious.

We trust His way of matchless grace,
His blood-bought great salvation,

In every time and every place,
Builds up His holy nation.

Behold the key of knowledge true
Unlocks the gates to glory,
Brings Heaven's brightness into view.
Outlined in sacred story.

—J. I. Cover
Sonora, California

AT THE PLACE OF THE SEA

Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but—through?
Then wait on the Lord with a trust serene
Till the night of your fear is gone;
He will send the wind, He will heap the floods,
When He says to your soul, "Go on."

And His hand will lead you through—clear through—
Ere the watery walls roll down,
No foe can reach you, no wave can touch,
No mightiest sea can drown;
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry shod
In the path that your Lord will make.

In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
When He leads you on from the place of the sea
To land that you have not known;
And your fears shall pass as your foes have passed,
You shall be no more afraid;
You shall sing His praise in a better place,
A place that His hand has made.

—Annie Johnson Flint
Selected by Clay Wagner

THE LIFE OF ELDER SAMUEL WEIR

This account of the life of a colored brother was originally published in the 1929 "Vindicator" and again in the 1958 "Vindicator". We will print it in at least five installments. It is selected for "The Pilgrim" by Daniel F. Wolf.

INTRODUCTION

The following sketch of the life of this humble servant of God was obtained, in part, February 23, 1884, when Brithren William D. Mallow, Henry Frantz and the writer paid a visit to the aged brother at his home in Frankfort, Ross County, Ohio, and during the time of his last affliction.

It may differ in minor points from accounts given previous to this, but we feel that the statements here offered are correct, being obtained directly from the old brother himself, or from those who were acquainted with the facts given and from a note written in a small Testament, which was found after his death. This Testament is supposed to have been presented to him by a brother or sister in Virginia soon after Sammy's baptism in 1843, and from it we learn an earlier date of his birth than before given.

HIS BIRTH

Samuel Weir was born a slave in Bath County, Virginia, April 15, 1812. In his second year his family, with the master, William Byrd, moved into Botetourt County of that state where he remained a servant of Mr. Byrd until twelve years of age. In the year 1824, he was sold at a private sale to a M. Andrew McClure for the sum of two hundred and eighty dollars. He then lived with and served Mr. McClure till the winter of 1843.

When nearly thirty years of age the following event occurred, which, although a sad one, yet resulted in good—the conversion of a father and mother, the freeing of a slave, and then in his conversion also.

A little son of the master, and the favorite of the

family, was about this time thrown from a horse and killed. The event at once marked a change in the lives of both the father and mother, and soon afterward they made application to the Dunkard Brethren for membership. They were told that the Brethren did not receive anyone who held slaves, and that they could not be received until they would first give freedom to Sammy, their only slave. Such terms of Christianity were at that time, and in old Virginia, thought to be very severe, for it was then that members of the church thought to justify slavery by the Gospel, and to oppose slavery then, was thought to be a sin. But the terms named by the Brethren to this penitent father and mother were accepted by them, and Sammy was set free.

Mr. McClure had been, in the fullest sense a worldly man, as I learned from Brother B. F. Moomaw, of Virginia. However, he was kind to his family and also to his servant, laboring with him in the field, and as a servant to all. The fact being known to the Slave Traders and Drivers that he would be required to give up his slave Sammy by purchase, offering for him the sum of fifteen hundred dollars. But it was refused with a declaration that being now opposed to the sale of humanity, the slave should go forth a free man. So freedom was given him, but he remained with the family, laboring as before, until an opportunity was offered to send him safely to a free State.

About this date Brother Peter Nead, of Virginia began preaching in Botetourt County, and during his ministry there Brother and Sister McClure were baptized in February, 1843.

Soon after their baptism, Sammy met a Methodist minister and wife, and of this interview Sammy gave us the following: "Sam, is it true that McClure and his wife have joined the Dunkards?" I told him it was true. He said, "Why, Sam, we have been fishing for them this long time, but we did not get them." I told him they did not fish in deep enough water. "And that sets you free, does it?" I told him I was free. The wife then spoke up and said: "Well, Sam, I wish to God that all

men were Dunkards, for that would do away with this awful curse of Slavery."

The great and serious changes in the family and in his own life had a marked effect upon the mind of Sammy also, and soon after the baptism of the brother and sister, he too made application to the Brethren for membership. He now felt that he owed his love and service to God during his life; for the sudden death of the little son, the conversion of the father and mother to the Gospel of Christ and, above all, the freedom now given to himself were enough to lead him to the one Savior of all. Sammy felt that to give himself and his life to the service of God was no more than was due, for he loved the Church that had given him his liberty. He applied to the Brethren for membership and was baptized by Brother Nead on Sunday, May 14, 1843. Thus, he was the first colored member received by the Church in that part of Virginia.

We have in this case, both with Sammy and his former master, a spirit of submission worthy of our imitation. Sammy, although a free man, remained with and worked as a servant for his former master—and that, too, without a murmur—for eight months after being set free. When he was baptized and had entered a full relation with a royal priesthood, he was willing to be received on any terms his white brethren were ready to take him.

Sammy's master, but now a brother, although only in moderate circumstances of wealth, refused a large sum of money for the servant who was now one of the most valuable; and he not only gave him his freedom, but a good suit of clothes, a valuable horse, saddle and bridle, with money, and all things necessary for Sammy in his journey to Ohio. Thus they parted as brethren, with their best wishes and prayers for each other's welfare, and no more did they meet in this life.

Brother B. F. Moomaw of Virginia came to Ohio in October of that year (1843), and it was decided by the Brethren in Virginia that Sammy should come under his guidance and protection to Ohio. It was urgent, too, that he should come that year; for the laws of Virginia at that time held all liberated slaves liable to be sold

again into slavery if found within the state one year after being set free. It was all important, too, that he should have a guide and protector during his journey; for some who had been set free before, and who had started without protection to the free states, did not reach them, and were never again heard from by their friends who supposed that the lost ones had been captured and sold again into slavery.

Brother Moomaw and his valuable charge came away from that part of Virginia in the latter part of October, and coming at the rate of thirty-five miles per day reached the Ohio River (then the Jordan to slaves) and the line of the Slave and Free States. They crossed at the mouth of the Big Sandy on Sunday, October 29, 1843, when Sammy and his faithful guide passed over from slave territory into the land of freedom.

Upon reaching the Ohio shore, Brother Moomaw said to him: "Sam, you are now a free man, and on free soil, where you can enjoy your freedom as all other free men." We can only think that we imagine what the feelings of this humble believer were, but none of us can know them, and much less can we describe them.

Brother Moomaw speaks thus of the event: "He did not, while on the way, seem to be affected in the least, but now it appeared to me that his whole being was affected, and that he now felt as he had never felt before. His thanks were abundant."

It was another era in Sammy's life. He was now a free man and on free soil, and his heart swelled in gratitude to God for his deliverance. None but pardoned sinners can ever know or share in the feelings of a liberated slave.

From the place of crossing they came down the Ohio River, reaching, on Monday, the home of Brother Thomas Major, living then in Scioto County, Ohio. But Brother Major being away from home, they were received and cared for kindly by Sister Sarah. This was Sammy's first meeting with Sister Major.

On Wednesday, November 1, they reached the home of old Brother John Moomaw, in Twin Valley, a few miles

(Continued on page 16)

HISTORICAL

HULDREICH ZWINGLI (1484-1531)

This reformer was born in German Switzerland only seven months after Luther's birth. He was raised for a position in the Catholic priesthood and received his education at the Universities of Vienna and of Basle. He was a Humanist and was interested in his people and in bettering their condition. He was a faithful priest and the people learned to love him.

At first Zwingli's efforts for reform were like many others. He wanted to change conditions but had no intentions of leaving the Roman Church. He was prompted to speak out when he encountered such gross superstition at the shrine of Einsiedeln where he was a priest. Here a hundred thousand pilgrims came each year to pray before a statue of the virgin Mary which was supposed to possess miraculous powers. Over this shrine were the words, "Here is complete forgiveness of all possible transgressions." As Zwingli preached, he too came to the conclusion that God's word was the only basis for Christianity.

The Catholic hierarchy began to notice this outspoken preacher and offered him bribes of money and promotion and then threatened him, but Zwingli became even more zealous. Like Luther, he too drove out a papal peddler of indulgences. "He attacked traditional ideas and practices which the Scriptures did not mention or confirm—abstinence from meat in Lent, pilgrimages, adoration of relics and images, masses for the dead, the invocation of Mary and the saints, the celibacy of monks and priests."*

In 1522 and 1523 the Council of Zurich supported Zwingli and officially established the Reformation in Switzerland. Zwingli's church organization was more democratic than Luther's. The common people were to control the affairs of the church as they did the affairs of the government in Zurich. Luther did not trust the common people this far and would not support this system.

"Because Zwingli and Luther agreed so well on central matters—the sovereignty and precedent grace of God, the sole mediatorship of Christ, justification by faith, and the Scriptures as the authoritative test of truth—their tragic controversy and separation were the more deplorable. At the Colloquy of Marburg, where in 1529 the two men met for the first and only time, Luther himself says that "Zwingli begged with tears in his eyes before the Landgrave and all of them, saying, 'There are no people on earth with whom I would rather be in harmony than with the Wittenbergers.'" He would not, however, surrender his position that the Lord's Supper, instead of being a repetition of Christ's sacrifice, was simply the grateful remembrance of it by faithful souls in the manner which Christ had appointed. On that point Luther was adamant—"impudent and obstinate," Zwingli called him—and, in the end, brushed his Swiss brethren off. "You have a different spirit from ours," Luther said."*

-Zwingli's treatment of the Anabaptists brought out a fault of this reform movement. Like the Roman Church they used violence to enforce their belief. Failing to settle their differences, most of the Anabaptist leaders were martyred by the Swiss reformers.

At the peak of Zwingli's influence he had followers in all parts of German Switzerland and a solid stronghold in Zurich. He was active and influential in education, in church organization, in preaching and writing and in civil politics.

At the age of forty-seven Zwingli died in battle when an army of the Roman Catholics invaded Zurich. —L.C.

* Information and quotes from "Great Voices of the Reformation" by Harry Emerson Fosdick.

MARRIAGE

BAKER-BENEDICT Paul Baker and Mary Benedict were united in marriage on December 31, 1966 at the home of the bride near Chambersburg, Pennsylvania. The couple will make their home near Maple, Ontario.

CHILDREN'S PAGE

THE WISE MEN FROM THE EAST

When Jesus was born there appeared a brilliant star in the sky. Far away from Bethléhem there were wise men that studied the stars and had heard in some way that a king of the Jews would be born and a special star would appear to announce His birth. As these men watched the sky one night, suddenly a bright star appeared that they had never seen before. Surely this must be the star for the new king! As they continued to look, the star began to move. At once they decided to follow the star, hoping it would lead them to the promised king of Israel.

After following the star a long time the wise men came to Jerusalem. Here was a big city and a place where the Jews had their temple and worshipped God. Surely everyone here would know about their new king! But no one seemed to know. The wise men kept asking, "Where is he that is born king of the Jews?" Finally, word got around to wicked King Herod. He sent for the chief priests and scribes and demanded of them where Christ should be born. "In Bethlehem of Judea, for thus it is written by the prophets," they replied. When Herod heard this he called the wise men and talked to them alone and asked when they had first seen the star. Then he sent them to Bethlehem to search for the Baby King and when they had found Him, to come back and tell where the child was so that he could worship Him also. (Herod did not want to worship Jesus, but, because he was a jealous king, he wanted to kill Him.)

The wise men left Herod's palace. Suddenly they saw the star, and it went before them until it came to the house where Joseph and Mary and the little Jesus were living, and then it stopped! How excited the good wise men were! They had followed the star a long time and now they would see their hope fulfilled. They entered the house and saw the young child Jesus with His mother Mary; and they fell down and worshipped Him. Then came a big surprise. They opened some bundles that they had carried from their far away homes and gave the little

King Jesus presents of gold, frankincense and myrrh. These were very costly gifts—nothing was too good for the new king they had come to see.

After this the wise men were warned of God in a dream that they should not return to Herod; so they went to their own country another way.

We do not read any more about the wise men, but they will always be remembered for the gracious gifts and the reverence they gave to the King of Kings. This must have been the most important year in the lives of the wise men. Let us make every new year important by remembering that Jesus is our King. —Rudolph Cover
Sonora, California

(Continued from page 12)

north of Bainbridge, Ross County, Ohio. Here they remained until the next Sunday morning, November 5, when they left that part and came north twelve miles to the Brethren's meeting at the Bush Meeting House on Paint Creek, three miles west of Frankfort, in the same county. Upon their arrival at the church, they were met by the Brethren, among whom were Elders Robert Calvert, John Cadwallader and John Mohler. A statement of the facts connected with Sammy's coming was given by Brother Moomaw to these Brethren, and after regular services, a council with the members was held to determine what should be done for the brother now offered to their care by the Brethren of Virginia.

(To be continued)

SCHEDULE OF OLD BRETHREN SERVICES

- Jan. 15 - Salida, Calif. Wakarusa, Ind.
- Jan. 22 - Mi Wuk, Calif. Wakarusa, Ind.
- Jan. 29 - Salida, Calif. Wakarusa, Ind. Covington, O.
- Feb. 5 - Salida, Calif. Rossville, Ind.
- Feb. 12 - Mi Wuk, Calif. Wakarusa, Ind,

All our friends are welcome to these services.

THE PILGRIM

VOL. 14

FEBRUARY, 1967

NO. 2

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

LORD I BELIEVE, CONFESS, OBEY

Lord, I believe my Saviour came to save;
He died and rose triumphant from the grave.
He lives, and in my heart I find relief;
Lord, I believe, help Thou my unbelief.

Lord, I would tell Thy love to others round,
Confess Thy name, and in Thy will be found,
Confess my faults; my sins do Thou forgive
That in Thy glorious presence I may live.

Lord, I would gladly follow in Thy way,
Thy word of life to be my hope and stay,
Obey and from my heart and will express,
And gain obedience unto righteousness.

Lord keep me from all evil, sinful ways,
That I obey them not throughout my days:
Deny ungodliness and worldly lust
To gain companionship among the just.

Lord help me help along my fellow man,
And by Thy saving grace live out life's span,
And at the closing day find safe release—
My journey done, safe in the land of peace.

J. I. Cover

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SALVATION FOR ALL

Many times in a man's life he begins to wonder, "What have I been living for?" He may have all the wealth and fame that one could desire, but there remains an inner emptiness within him. After living a good portion of his life, he may suddenly realize how uncertain life can be. Even with his great wealth and fame he has nothing to look forward to in the future. However, this inner void may be filled by Jesus Christ, the Saviour of all mankind.

Jesus was born on this earth about 2,000 years ago. During His life He lived much the same as other men, with one exception—He lived a perfect life, giving us an example to follow. Moreover, He was more than just an ordinary man. He was the Son of God, sent from on high to redeem man from sin. Although many people have found sin to be enticing, they soon realize that the pleasures it has to offer are so fleeting and shallow. Man is thus confronted with the problem of what to do about the sins which he has committed. Once again Jesus has given us the answer. We need only to accept Him as our Saviour, forsake sin, and follow Him.

Why would Jesus be concerned with mankind? This is answered in John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thus, it is God's merciful love which has allowed mankind to be saved. This love knows no bounds and includes all mankind. No one is to be left out! For example, we read in John 8:3-11, of a woman who was to be stoned for adultery. At that time Jesus told the crowd that had gathered, "He that is without sin among you, let him first cast a stone at her." The crowd immediately began to disperse and when it was gone Jesus asked, "Woman, where are those thine accusers? Hath no man

condemned thee?" She answered, "No man, Lord." Then Jesus, showing compassion and mercy, said, "Neither do I condemn thee: go, and sin no more."

The sinner was and still is always Jesus' great concern. In Luke 15:1-7, one may read how Jesus was criticised for talking to sinners and eating with them. His answer was in the form of a parable, telling about a shepherd who, having lost a sheep, would search for it until it was found. Jesus was trying to show that He, like the shepherd searching for his sheep, was trying to bring the wayward sinner back to the fold of God. Furthermore, He said that there is more joy in Heaven over one sinner repenting, than over ninety-nine just people who need no repentance. Indeed, Christ is standing with arms open wide waiting to welcome the sinner, if he will but repent and believe.

How did Christ accomplish our redemption? He allowed Himself, the Son of God, to be crucified on the cross as a sacrifice for each and every human being. Testifying to the greatness of Christ, the sun was darkened and there were great earthquakes during His crucifixion. (Matthew 27:45-54) The story does not end here, however. Christ, proving He had power over death and hell, triumphantly rose from the dead. After showing Himself to His disciples, He ascended into Heaven, His earthly mission having been completed. The disciples were promised (Acts 1:10-11) that Christ would return to earth again some day. Thus, all believers may look forward to the time when Jesus will come to take the faithful home with Him to Heaven.

The way to salvation has been made very simple. In John 5:24, He says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Then in John 3:5, Jesus says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Christ has generously extended salvation to us, so we must take the next step. The decision to accept Christ and follow Him is a personal one and can be made only

by each individual. No person can decide for any other person. Jesus is waiting for us to answer His call, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Revelation 3:20,21)

—Glen Shirk

San Francisco, California

EDITORIAL: WHO IS INFLUENCING OUR THOUGHT?

This question is important because of the mass methods of putting thoughts and influences into the minds of men today. I refer to the newspapers, magazines, radio and television. These are called "mass media" and there is no question about their influence on the minds of men and women. Politicians, manufacturers, and anyone in the business of selling can testify that there is no greater way to sell a product or an idea than to advertise or publish in some way through these "mass media". Without these four means of advertizing and publicizing, it is safe to say that many entertainers and popular singers would be unheard of. Many useless sayings and clever jokes would fail for lack of circulation. And the crimes and perversions and successes of ungodly men would not be heard of across the nation.

These four media can also be used for good, so we dare not condemn them as basically evil. But we should examine closely the material that is presented to us through them. Radio and television in a way are more influential as it takes so little effort to let words and pictures sink into our minds. Anyone with Christian values uppermost in mind would have to admit that much of the material is useless at best and some extremely harmful. On the other hand, poor magazine and newspaper reading can be just as harmful because we have such a choice of material. We can read what

appeals to us and skip much that might be at least informative.

As we study these great methods of influencing, let us consider the motives behind them. The thoughts of many men and women must be put together to produce these papers and programs. These people make their living this way. The ones who produce material that is most in demand by the public are the ones who are encouraged and promoted. Papers must be sold. Magazine circulations must satisfy the paying advertisers. Programs must appeal to the fancies of the listeners or soon the results are not what they should be. So the "better" material is not that which conforms to a certain standard but that which appeals most to the men and women of today. So we see huge headlines and write-ups about the latest scandals, the top fighters or sports teams, or the most recent murder. We see the prime time of radio and television occupied by stories of crime, violence and passion or by some entertainer who can make people laugh and forget the responsibilities of life.

This presents the harmful side of these four instruments. Perhaps we should mention the way these are sometimes used for good. But the sad truth is that if only good and informative articles, programs and advertisements were produced there would likely be far less papers and radios sold, and very few magazines or television sets. As mentioned before, these instruments are not basically evil. If we use any of them let us remember that we have a choice just like we can choose the foods that are good for us and refuse something we know would harm us or upset our bodies.

There is still another greater way in which our thinking can be influenced. This is the Holy Spirit speaking through the word of God and making Himself evident in the words and deeds of men and women who will allow Him to work through them. It takes more effort to sit down and read or study the word of God. It is not quite so entertaining to listen to ministers speak the message of repentance unto salvation through Jesus Christ. And sometimes it is really hard to stay awake when reading a long doctrinal article in a Chris-

tian publication. But these can be so rewarding! And they have terrific influence on our thinking. Probably we could all tell of many times when a particular passage of scripture or part of a sermon has stayed in our minds for days giving us new thoughts and even influencing our words and actions. Sad to say, this is an experience that comes with an evil influence as well. Sensational stories of passion or crime or even off-color jokes and sayings can also, if we allow them, remain in our minds and dreams and repeatedly influence our words and actions.

We must face this fact: God has a powerful adversary who is doing all he can to gain control of the minds of men and women. But there is one place he cannot control, and that is the heart of a man or woman who is possessed by God's Holy Spirit. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." (I John 4:4)

Now consider the motive behind the word of God and those who speak for Him by the power of the Holy Spirit. And consider the quality of material available. Here is a cause with a definite standard. There is no need here to sell papers or to please a worldly-minded public. Here is news about salvation through Jesus Christ. Here are offered the best cures for the evils of the world. Here is advertised the best food for the soul. And here are told true, unexaggerated stories of the experiences of men and women as God worked with them through the ages. The motive for all this is God's love and man's need. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (I John 5:13) "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Romans 15:4) "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31) "My little children, these things I write unto you that

ye sin not..." (I John 2:1)

So who will influence our thoughts? Will it be the adversary who works through the writers and actors, the singers and entertainers who speak the latest sayings and newest ideas, who glorify crime and sensual love, who strive only to entertain and please the worldly minds of the majority? Or will it be the Holy Spirit who speaks only truth, whose motive is man's benefit and God's glory, who testifies truly of Jesus Christ and Him crucified, who seeks, not merely to entertain and please for the moment, but to fill the mind with "solid joys and lasting treasures." Would we rather sit back, relax and let someone do the writing, talking and acting as we read or watch or listen? Or will we take the more demanding and more rewarding course of studying the truth, hearing the truth and yielding to the influence of the Holy Spirit.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Philippians 4:8,9) —L.C.

EL SHADDAI—

"The all-sufficient God"

He shall be my supply.
 Inexhaustible wealth
 Enough for my needs?
 Abundant forgiveness
 For all my misdeeds?
 Omnipotent, omnipresent, omniscient God,
 The King of a kingdom that never shall end,
 And yet He's my Saviour, my Father, my Friend.

Guy Hootman

THE LIFE OF ELDER SAMUEL WEIR

PART II

SAMMY'S RECEPTION INTO THE PAINT CREEK CHURCH

It was soon decided to receive Brother Sammy into the Paint Creek Church, over which body Brother Robert Calvert was at that time the elder in charge. It was decided that Brother Calvert should act as guardian of Sammy for at least one year, and see that he obtained a home and all his wants be provided for. Sammy being the first and only colored member in that church and in that part of the state at that time, the one great question was, "Where can we find a home for him?" When this was offered, an old brother, William Bryant, a minister and one of the most zealous, came up and said: "I will find a home for him if he will come and live with me." Upon hearing this offer, the council decided that Sammy should go and make his home at Brother Bryant's.

Brother Moomaw and Sammy dined that day, November 5th, with an old Brother, John Bush, who lived near the church, and that afternoon this pilot and his charge parted company, to meet again on earth no more.

The attachment formed betwixt Brethren Moomaw and Weir during this their journey to Ohio, was both warm and strong, and must have been in the fullest sense, such as only Christians feel. In speaking of the journey and of the pleasant associations had by them while thus on their way, they both seemed to regard each other with the best of feeling and respect. The lesson shows, too, what the pilgrims' feelings for each other can be, and also what they should be. Christians must love each other.

Sammy lodged that night with Brother Jacob Eyeman, near Fairview Church, in Fayette County and on the next day went to his new home at the residence of Brother Bryant on Paint Creek some six miles above Frankfort. Here at this home he lived and worked as a farm hand for almost two years. Of the home and treatment re-

ceived at Brother Bryant's, we feel that it must have been fully satisfactory to Sammy, for in speaking of the family and also of Brother Bryant, he seemed to regard each one as a member of his own household. And of Sammy's character, some conception may be had from the respect ever shown him by the family of Brother Bryant and also from a statement made by Brother Bryant himself, who said, "I regard Sammy as an example to me in many things, but especially so in that of religion."

It was here that Sammy's education began, and none but the hand of God could have so well directed events to the gaining of that end, as is shown in this case. When consulting with him as to his education, we learned that he, with the thousands held in slavery, had by law been denied the benefit of learning to read or to know even a part of the alphabet. Now, upon being set free, and especially after coming into the church and to a new state for a home among strangers, Sammy felt the need of an education more than ever before. It was all important to him, and to acquire this was to mark one of the more important changes of his life; was to destroy the last effect of slavery with him. But this great change in his life did not begin until after his arrival in Ohio in the winter of 1843-44, and when he was upwards of thirty-one years of age.

Of the many changes in his life he spoke with pleasure, but especially so of that of his education. I give the event in his own words: "We were all sitting around the fire one night, when I said, 'I wish I had had a chance to go to school when I was young.' At this old Mother Bryant spoke up and said, 'Sammy, you are not too old to learn, and you can learn yet; and if you will say you will try it, I will have Katy to teach you.' This Katy was their little grandchild, Catherine Long, then ten years of age, who at that time was living with the family. I said I would try it, and Katy went and got the book, and we commenced. We got along very well at times, but not very fast, for she would often get out of heart, and sometimes very angry at me, because I did not learn faster; and then she would tell me I was nothing but a black Negro, and that she could do no more

for me. The work would then stop, but on the next night, after she had been to school and I to my work, with the old alphabet leaf in my pocket, and we had all come together again and supper was over, and Katy in a good humor again, then I would say, 'Now, Miss Katy, please try me again; I will do better this time.' So she would get the book and begin again, but sometimes I did no better than before. But we worked at it that way all winter, and I learned my letters. After this I went to school two winters, and to a colored teacher over in Highland County, where I studied spelling, reading and arithmetic, but I could never make any headway in writing. I stopped going to school too soon, for when I found that I could read the Bible, I felt satisfied, and I gave up all other books but that. The Bible has been my delight, and I have read it through several times."

From Mr. Henry Bryant of Ross County, a son of old Brother William, I learned the residence and address of Sammy's first teacher, now Mrs. Catherine Bryant of Montgomery County, Indiana, and in reply to me she wrote July 30th, 1885: "I taught him his A B C's when he was at our house, and when I was but ten years of age, and Sammy got for me a red cotton handkerchief."

From Brother John Mohler of Clermont County, Ohio, we learn that Sammy, while attending school in Highland County, about 1845, boarded at the home of Elder John Mohler the father of our informant, and who, at the time, lived on Clear Creek some eight miles north of Hillsboro. We learned from Sammy and also from Brother Mohler that the teacher was a colored man named Jacob Emmings and a minister in the Baptist Church; and it is to him that Sammy owed the completion of the education obtained by him, and also the beginning of his work as a minister. His life was one of great variety, and this was another change and a great one, but it was not all.

Of the beginning of his public ministry—a work he seemed slow to engage in at first—he spoke thus: "My teacher in Highland County was a Baptist preacher, and at their meetings where I often went, he would urge me

to get up and talk. At last I told him I would try; but when the day came, I felt so very weak that I thought I could not and did not get up. But I did not feel well over it, and then I thought I would never do so any more."

This was in 1845 or 1846, and, he being the the only colored member then in that part of the state, and the sentiment among the whites not favorable for admitting the colored people into the meetings with the whites, Sammy was compelled to meet mostly with his own race, and they always of other denominations. It was under these circumstances—and they were the most discouraging—that his work in the ministry began; but with a firmness and zeal that many of us do not yet possess he won his way over every obstacle. He was spoken well of by people of other denominations; and he had there none of his own to go to hear him. Well should his zeal be recommended, for he, with none to stand by to cheer and support him, still labored on for the one Master, whilst scores of white ministers, with friends and help on every side, have given up both faith and work and have gone down in despair.

Of his election to the ministry he said: "I had been preaching around at the meetings of the colored people and of other churches for four or five years; so when the Brethren heard that I was trying to preach, they told me to come out from town and preach a sermon for the whites at the Bush meeting house. They said if they then thought that I could preach, they would put me at it in earnest. The minister, Joseph Kelso, also asked me to come and I told him I would. So one day when I was present he gave it out for me and some five weeks before hand. When he gave it out I thought everybody tried to look me in the face, but I thought it was nothing that I should be ashamed of."

(To be continued)

Selected by Daniel F. Wolf from
the 1958 "Vindicator"

The man that preaches Christ handles fabulous treasures of unsearchable riches. —Selected

JOY

Joy is a fruit that will not grow
In nature's barren soil;
All we can boast, till Christ we know
Is vanity and toil.
But where the Lord has planted grace,
And made His glories known,
There fruits of heavenly joy and peace
Are found—and there alone.

A bleeding Saviour seen by faith,
A sense of pardoning love,
A hope that triumphs over death,
Give joys like those above.
To take a glimpse within the veil,
To know that God is mine,
Are springs of joy that never fail,
Unspeakable, divine!

These are the joys which satisfy
And sanctify the mind;
Which make the spirit mount on high
And leave the world behind.
No more, believers, mourn your lot,
But if you are the Lord's,
Resign to them that know Him not,
Such joys as earth affords.

John Newton

Selected by Sylvia Wolf

SCHEDULE OF OLD BRETHREN SERVICES

- Feb. 19 - Salida, Calif. Wakarusa, Ind.
Feb. 26 - Mi Wuk, Calif. Wakarusa, Ind. Covington, O.
Mar. 5 - Salida, Calif. Rossville, Ind.
Mar. 12 - Mi Wuk, Calif. Wakarusa, Ind.

All our friends are welcome to worship with us at
any of these services.

Historical

For our historical selection on the Reformation for this issue we have a short but important writing on "repentance" written by the Swiss reformer, Huldreich Zwingli. It is part of a longer treatise titled "On True and False Religion."

REPENTANCE

We have till now (till the Reformation) regarded repentance as a forced and feigned pain for sins committed, and as the paying of the penalty set upon the sin by the judge, i.e., the father confessor. We repented of our evil doing only when the pope ordered, or when the celebration of Easter was approaching, or when our health demanded it. What was this but hypocrisy? Or whence came it except from ignorance of ourselves? For he who has attained to knowledge of himself sees such a vast slough of wickedness that he is driven not only to grieve, but to shudder, to despair, to die. For what lust is so filthy, what greed so bold, what self-esteem so high, that every man does not see it in his own heart, scheming or working or hiding something? And as no one can deny this, how has it happened that we have not felt the pain that is born thereof? It has happened from the fact that, as was said above, no one tries to go down into himself, no one. When, therefore, we do so go down, real pain and shame immediately follow. But this was by no means the case before in the repentance of the popes. For how should any one be disgusted with himself when no one knew himself, but thought rather that he was righteous either through his own works or through hired efforts?

The second part of the gospel, then, is repentance: not that which takes place for a time, but that which makes a man who knows himself blush and be ashamed of his old life, for one reason because he is greatly dissatisfied and pained at himself, and for another because

he sees it ought to be altogether foreign to a Christian to waste away in those sins from which he rejoiced to believe that he had been delivered. When, therefore, Christ and John and the Apostles preached, saying, "Repent," they certainly did not speak of that feigned and counterfeit repentance which I mentioned in the first place; not of that which is felt once for all and straightway thinks license to sin given it, for this kind, as has been sufficiently set forth, is just as much a counterfeit as that performed by order of the popes. But they spoke of the repentance in which a man goes into himself and diligently investigates the reason of all his acts, his concealments, pretences, and dissimulations. When he has done this honestly, he is driven by the vast extent of his disease to despair of his own righteousness and salvation, just as a man who has received a mortal wound keeps expecting black and everlasting night. Then, if some Machaon should bid him be of good cheer, that the wound could be sewed up and all made good again, I think nothing more acceptable and cheering could happen to him. So our sinner betakes himself to begging for mercy, and presently after seeing Christ understands that all things are to be hoped for for "if God is for us, who is against us?" (Romans 8:31) He rises up who had lain prostrate. He lives who had learned and felt to his horror that he was dead. But neither Christ, nor John, nor the Apostles spoke of this side of repentance in such a way as to imply that it is to last a certain time and then can be put aside. It is to last permanently, as long as we carry about this pitiful burden of the body. For this is so given over to vanities that it never stops teeming with evil growths, which, as soon as they spring up, must be crushed, cut off, stifled, as things highly unbecoming a Christian. And this labor, this struggle, this watchfulness—what is it if not repentance? Therefore when Christ and John and the Apostles preach saying, "Repent," they are simply calling us to a new life quite unlike our life before; and those who had undertaken to enter upon this were marked by an initiatory sacrament, baptism to wit, by which they gave public testimony

that they were going to enter upon a new life...

From "Great Voices of the Reformation"
by Harry Emerson Fosdick

CONSOLATION

There is never a day so dreary
But God can make it bright;
And unto the soul that trusts Him
He giveth songs in the night.
There is never a path so hidden
But God can lead the way,
If we seek for the Spirit's guidance
And patiently wait and pray.

There is never a cross so heavy
But the nail-scarred hands are there,
Outstretched in tender compassion,
The burden to help us bear.
There is never a heart so broken
But the loving Lord can heal;
The heart that was pierced on Calvary
Doth still for His loved ones feel.

There is never a life so darkened,
So hopeless and unblest,
But may be filled with the light of God
And enter His promised rest.
There is never a sin or sorrow;
There is never a care or loss,
But that we may bring to Jesus
And leave at the foot of the cross.

Selected by Elsie Wolf

To each is given a kit of tools,
An hourglass and a set of rules;
And each must build ere his hour has flown
A stumbling block or a stepping stone.

—From the scrapbook of Orpha Barton

FLIGHT INTO EGYPT

King Herod waited and waited for the Wise Men to return. But they never came. They had planned to return and tell the king when they had found the baby Jesus. They thought that Herod really wanted to worship Him. After waiting for their return for nearly two years, Herod probably sent messengers to Bethlehem to see what had happened to the Wise Men. When he found they had tricked him and left another way, he was furious. Because he was a wicked king, he ordered that all the children, two years old and younger of Bethlehem and of the region around it, be killed!

God was watching over His Son and sent an angel to warn Joseph in a dream saying, "Arise, and take the young child and his mother and flee into Egypt, and be there until I bring thee word: for Herod will seek the young child to destroy him." Joseph didn't waste any time, but started out in the night. The border of Egypt is only about 100 miles from Bethlehem. Today this wouldn't be a very long trip with good roads and by car, but by going on foot or maybe with a donkey, it took several days. They had to travel over desert land with very little water. We don't know just where they lived in Egypt, but suppose they went to some town where there was food and water and work for Joseph.

After Herod was dead, the angel again appeared to Joseph in a dream and told him to go back to the land of Israel. So Joseph did as the angel said and came into the land of Israel. Then he heard that the son of Herod was king in Judea and was afraid to go on. Then the angel came to him again in a dream and warned him to go into the land of Galilee to the city of Nazareth. This was the home town of Joseph and Mary.

After being in the land of Egypt, away from friends and loved ones, we can imagine that Joseph and Mary were so glad to get back to their homeland. Wasn't God wise to trust His Son into the care of Joseph and Mary, who always did what the angel told them?

—Rudolph Cover

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

LIFT YOUR GLAD VOICES

Lift your glad voices in triumph on high,
For Jesus hath risen, and man shall not die;
Vain were the terrors that gathered around Him,
And short the dominion of death and the grave.

He burst from the fetters of darkness that bound Him,
Resplendent in glory, to live and to save:
Loud was the chorus of angels on high—
The Saviour hath risen and man shall not die.

Glory to God, in full anthems of joy;
The being He gave us death cannot destroy:
Sad were the life we may part with tomorrow,
If tears were our birthright, and death were our end.

But Jesus hath cheered the dark valley of sorrow,
And bade us, immortal, to heaven ascend:
Lift then your voices in triumph on high,
For Jesus hath risen, and man shall not die.

by Henry Ware
Selected by Martha Cover

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HE IS RISEN!

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Matthew 28:1-9

Seeing Jesus alive again marked the end of a period of deepest gloom for these followers. They had their hopes high and "trusted that it had been he which should have redeemed Israel." But when they saw Jesus taken by the mob, they forsook Him and fled. And when they saw Him hanging on the cross, they must have lost all hope. They saw Him die and it looked so final. It was later that they knew that this was the way our Lord did

redeem Israel. It was for us that He hung there in reproach and agony—despised and rejected. But when He rose from the tomb and they actually saw Him alive again with more power than ever, it is no wonder that they worshipped Him.

Not until Jesus' death on the cross is certain in our hearts will His resurrection have full meaning to us. When we can see that He suffered and died for our sins, then His resurrection will mean new life for us too. Then we too will hold Him by the feet and worship Him. —L.C.

TO LIVE ANEW

Ho! everyone attention give; the song of life, the will to live continues on from age to age, till all recorded on life's page.

Long had the reign of death held power, beginning at the fatal hour that man partook of sin and death when God withdraws the parting breath. So dark and gloomy man moved on as generations past and gone—in helpless, hopeless, darksome days and steeped in dark satanic ways.

Just rays of hope-star's feeble light as overhead in dome of night; this feeble light was seen from far until the bright and morning star gave brighter beams of morning's dawn proclaiming that the night soon gone; the Son of righteousness to rise illuminates the darkened skies. Hope filled the shepherds as they view the hosts of angels pointing to the stable where our Saviour lay, that gave to us the shining way. He lived on earth with saving power—a fortress and a life to tower above the sin-cursed ways of man, the chasm gulf of death to span. In Him was life and living breath; He rescued from the place of death, Lazarus, arising from the tomb, and took away part of its gloom. He taught the word of living truth to sinners lost, to age and youth, and healed the maladies and woes of man surrounded by His foes.

He showed and spoke of Calvary's hill; on cross ex-

tended, paid sin's bill; the Lamb of God with suffering dies while earth and heaven hear His cries. He meets death monster face to face for all the sons of Adam's race, and death abolished cringes low; Christ points the way that he must go, for in that three day, darkened night, when man and Satan laid the blight; had killed the noble Prince of life, in wicked way and evil strife.

When Jesus Christ rose from the tomb, His life and light dispelled the gloom; His loved ones see Him face to face; become partakers of His grace. When He arose and earthquake rocks the sleeping saints—their doors unlocks to leave death's halls for glory bright, and to become the sons of light—the firstfruits resurrection power—the beautiful, the lovely flower of Jesus and the hosts of grace, saved from death's darksome dwelling place.

With joy His loved ones meet their Lord, and all obedient to His word, hear and behold Him forty days; their hopes revived, His name to praise. They see Him rising upward go, and cloudlight shining round Him flow, attending to the Lord of light, and soon was hidden from their sight.

Two white-robed witnesses of grace, attending at this time and place, a message gives that all may hear and carries onward year on year. "Ye men of Galilee, why gaze? Jesus who loved you all His days, is gone to heaven there to reign, free from all sorrow, death, and pain. He comes again when day is done, the day of mercy's setting sun, to gather home His children dear away from sorrow, pain and fear."

And so we live in hope and grace to see our Saviour face to face, that when our work on earth is done, to go beyond the setting sun. The blessed hope that Jesus gives; they who believe forever live this life begun beneath the sky; the souls reborn shall never die.

Although this body may grow old and earthen clay grow stiff and cold; return to dust a lifeless clod, "Yet in my flesh shall I see God." The bodies go to winter sleep; return to earth and silence deep; recording angels know the space, accounting for each resting

place. Though sleeping safe to music chime, the souls in that salubrious clime of peace and love and joy and rest, the paradise of all the blest.

Hope carries on beyond the tomb, dispells the fog-like, misty gloom to penetrate the vailing shroud; behold the Lord upon the cloud; ready to reap at harvest day when angels come in shining way to bear the loved ones waiting long to meet the Lord with joy and song.

O long expected time of power; come angels at appointed hour, when earth-mound graves shall open wide, and ransomed spirits side by side, enter these bodies all made new, those perfect beings all to view their Lord of Lords and King of Kings, while heaven and earth with music rings. The time when heavens open wide, when God and angels downward glide, and trumpet sounding loud and long, wakes unto life the sleeping throng; and all to go to meet the Lord whose dazzling presence, shining sword, "clothed in a vesture dipped in blood," our blessed Saviour, Son of God.

The sinful living nations see the power of heaven's shaking tree, when sun and moon in sackcloth pall, and stars to earth begin to fall; they flee into the ragged rocks, when mountain-leveling earthquake shocks convulse the earth, split mountains wide, at earth's swift moving besom tide. They seek within the earth to find a place of rest and peace of mind; keep company with the moles and bats, and hooting owls and scampering rats.

O to enjoy millennial rest, to live and reign with all the blest; to see the earth at rest and peace, where song and praise shall never cease! Until the great and dreadful day, when heaven and earth shall pass away; and from the distance brought to view: bright Heaven and Earth created new.

—J. I. Cover
Sonora, California

Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in spring-time.

Selected

ONE OF THE MYSTERIES

I would like to set forth here some wonderful truths revealed in the word of God which so many people overlook or let go unnoticed. I enjoy an article or sermon occasionally that does not have any do's or don'ts but speaks about the wonderful mysteries that God has put there for our comfort and inspiration. There are more of these than we realize.

To those who are interested I would like for you to look up the references I give even though I quote only part of it, and read more of it—even half a chapter—to get the setting. God chooses to give us these mysteries intermingled with other scriptures, here a little and there a little.

For our meditation let us consider the parable of the rich man and Lazarus. When they passed out of this life into the next, they found themselves at different places, and they could see, hear, talk, feel, and remember.

Now before we go any farther, there are two things we must know and take into consideration in order to properly interpret parables. One of these is found in Matthew 13:35 which says: "That it might be fulfilled which was spoken by the prophet, saying; I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." The second is because Christ is revealing something new there is no Old Testament scripture that can be used to help interpret it. In fact, the parables are self-explanatory if we rightly divide scripture.

Take this one we have under consideration, for instance. Before Christ's day, all they knew about the dead was that the dead knew not anything because they were not told any different. Not so with us because Christ through parables is revealing things to us they were not permitted to know. (Matthew 13:10,11)

We find bits of this mystery tucked away in other scriptures where you least expect it; not always in parables. And for this reason they are overlooked and

not assembled together to form the grand mystery the Lord wants us to know.

In chapter 8 of St. John from verse 42 on, Jesus is giving the Jews a rough time. And then, as if to climax it all, He says in verse 56, "Your father Abraham rejoiced to see my day, and he saw it, and was glad," very plainly telling them he was alive. Read verses 57 and 58, too, and notice how verse 56 stands out above all others with a different message, a very plain hint.

Christ did not use parables to hide His truths from His own people, but to hide them from the world. (Matthew 13:10,11) In the parable under consideration, Lazarus represents the righteous and the rich man the evil. When we read this parable there are six things revealed that no one knew before. The first is when people die the natural death, they are taken to another place and immediately become conscious and also hear, see, feel, talk, and remember.

Please stay with me to the end so you can see by the use of other scriptures that this is indeed the truth. I think this is one of the most revealing and wonderful parables of all.

John 11:26, "And whosoever liveth and believeth in me shall never die. Believest thou this?" shows us that natural death is a passing from this life to another. But remember this parable gives us to understand there are two different places and what a vast difference between the two there is! If we obeyed God we will find ourselves in Abraham's bosom, no more death to fear. If we find ourselves in hell, we still have God to reckon with because we did not send our sins on ahead to judgment. Read I Timothy 5:24.

Let us consider Matthew 22:32: "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead but of the living." How plainly the Lord brings out the fact that the saints are alive. This statement of our Lord was made before His resurrection which indicates the saints were alive in Abraham's bosom even before His death.

So before I bring to our attention the last two wonderful scriptures, let us realize that the Lord is try-

ing to get us to understand the saints that died before and up to His resurrection were with Abraham and alive. But after His resurrection a wonderful event took place. He took Abraham and the saints that were with Him directly up to the throne of God. Please read Revelation, chapters 4 and 5 and take special note of the last half of verse 9 of chapter 5. They very plainly identify themselves. The resurrection of Jesus Christ was the grandest thing that ever happened on this earth.

The last scripture I want to make use of is Revelation 19:10. Read slowly and be sure to get what the angel says about himself, that he is one of John's fellow servants, one of the brethren. Think of it! A saint off the earth who died and went to the Lord and is working for the Lord, was sent to give John a message.

The most discouraging remark I receive from fellow Christians is, "Do we need to know that?" But I say, "Praise the Lord for His wonderful revelation to the children of men." The Lord wanted us to have this mystery or He would have withheld it.

It is a sad thing to hear people say they cannot get interested in reading the Bible; they cannot understand it. I would like to refer them to Matthew 7:7, also Mark 11:24-26. The Lord will not withhold His promise to them who ask. Our prayers will not always be answered soon. It takes lots of reading to become familiar with scripture, and then we can begin to assemble them in their proper perspective. If through the years we live, we would read the Bible as much as we read other material, our ability to rightly divide scripture would be very much greater. The Bible is fast becoming a dead book. Oh, people have one, all right, but it is not read in earnest and prayerfully.

In concluding, I want to refer us to Job 19:25,26. He lived many centuries before Christ, but his standing was so close to God he could interpret scripture. He says, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

This article is not intended to do away with resurrec-

tion but to help us understand it. The first resurrection, when completed, covers about two thousand years from the time Christ was raised till He comes with the rest of the saints.

—Ralph C. Wrightsman
North Manchester, Indiana

THE LIFE OF ELDER SAMUEL WEIR

PART III

SAMMY'S SERMON AND ELECTION

"The meeting was held in August, 1849, and there was a great crowd present, and all of them whites but myself. I spoke thirty-nine minutes by Kelso's watch, and from the words in Hebrews 11:1,2, and I have never seen prettier behavior in all the preaching I have done than I had that day." His listeners were all white.

After the trial sermon was delivered, the members present were asked if they were willing that the colored brother should take part in the ministry, and their voices were unanimous in his favor. He was given his charge as a minister, and instructed to go to his own race and hold meetings wherever opportunity offered.

Of his work and life as a minister he said little, but that little expressed much in the life of a minister, and especially so with one placed as he was; for his public life at that time, and in this situation, was well calculated to bring out all the variety found in the brief period of one man's life. He said: "I then preached just wherever I could find a place, and they would argue with me, and they do yet. I would tell them what the Word said about these things, and then they would say when they saw that I wanted what the Word said: 'Why Sammy, it is only some of your notions of it.'"

His work as a minister went on thus with all its discouragements for a period of sixteen years, and without a brother or sister for an assistant, but apparently with as great zeal for the work as at the beginning. None of us could have done better.

The mission and cross of Jesus Christ have been borne

by one alone, but in this case we have an Ethiopian to begin the work alone, and then for the greater part of his public life to manifest his love to his Savior with as little aid and encouragement from this world as it is possible for one in our day to conceive. And while others, with their troubles have turned back or given up in despair, when surrounded with friends, this humble servant of God went steadily and cheerfully onward and upward without a murmur or word of complaint.

Of his knowledge of the Bible, the whites say there was no one in the village or neighborhood who was better acquainted with the reading and sense of the Scriptures than was Sammy; and if any question or dispute arose among his neighbors, white or colored, as to a Bible subject, he was their reference, and his decision satisfactory. The Word of Christ dwelt in him richly. (Col.3:16)

Thus it continued until August, 1865 when Brother Harvey Carter and Martha, his wife, Methodists, after becoming dissatisfied, decided that Sammy's teaching was nearest in accordance with the words of Jesus, and made application to Sammy for baptism. Arrangements were at once made for a meeting at Frankfort, Ross County, Ohio, where Sammy and the applicants all lived, and Brother Thomas Major and Sister Sarah, then of Highland County, were sent for. This brother and sister attended at the meeting in August, 1865, and Brother and Sister Carter were baptized in Paint Creek near Frankfort.

The event occurring just at the close of the Rebellion, and while the feeling was yet excited on the subject of slavery, the great question of trouble, it made the reception of these colored people into full relation, and into the same church with the whites a cause for some stir, but that soon passed away. It was a matter for a sinful world to talk of and to find fault with, but it was a cause for thanksgiving to God by Sammy, for he then felt as he had never felt before—he was no longer alone in his work for the Master, and for his race. It was the first visible mark of his preaching.

(To be continued)

Selected by Daniel F. Wolf
from the 1958 "Vindicator"

Historical

JOHN CALVIN (1509-1564)

Historians testify that John Calvin was the most influential figure of all the outstanding leaders in the Reformation. He was born at Noyon, France on July 10, 1509. His father was secretary to the bishop and planned for John to enter the priesthood. He studied hard at universities at Paris, Orleans, Bruges, Poitiers, and Basel. Besides his religious schooling, he also studied law and classical literature and learned excellent Latin. At about the age of 21 he was suddenly converted to protestantism being deeply stirred by some writings of Luther's. Already there had been protestant martyrs in France, and as Calvin's beliefs were soon under suspicion, he left Paris and traveled in various places with a different name. He came to Basel in 1535 where he published at 26 "The Institutes of the Christian Religion", said to be the most influential theological treatise of the Reformation.

Geneva was officially protestant before Calvin arrived there in 1536. He was interested mainly in continuing his studies, but accepted a teaching position in the Geneva Church at the insistence of their leader, William Farel. Here at Geneva Calvin found his life's work. He became the leader of a unique form of government where the church had complete control, and the civil authorities acted to carry out the orders and decisions of the clergy.

The city had recently been freed from the rule of the House of Savoy and papal authority. They needed guidance and training, and Calvin set out to make everyone believe and practice Protestant Christianity. The opposition at first was so strong that at one point Calvin and Farel were banished from the city, and Calvin spent three years as a minister in Strassburg. During this time his opponents nearly succeeded in again placing the

city under Catholic rule. When the members of the Geneva Council decided to call Calvin back, he preferred to stay where he was but after a visit to Geneva he was persuaded to remain as their leader.

Now Calvin went to work with all the power he had to transform Geneva into a model of Christian virtue. He worked twelve to eighteen hours a day as preacher, professor of theology, administrator, writer, organizer, and ecclesiastical statesman.

"Calvin held power as the head of the Consistory (The Presbytery, or ecclesiastical ruling body of Geneva. -ed.); from 1541 till his death in 1564 his voice was the most influential in Geneva. His dictatorship was one not of law or force but of will and character. The intensity of his belief in his mission, and the completeness of his devotion to his tasks, gave him a strength that no one could successfully resist." (from "The Reformation" by Will Durant)

The records of this period in Geneva show punishments for minor offences that would seem extreme to us. Men were sent to prison for smiling during a baptismal service, for sleeping during a sermon, for speaking disrespectfully of the clergy. Gambling, card playing, profanity, drunkenness, extravagance, immodesty of dress were all prohibited. Even clothing and meals were regulated by law. Jewelry and lace were frowned upon. As was common in that time, they used torture to obtain confessions. Also following the custom of the times, Calvin recommended death for heretics. He is criticized especially for the burning of a famous heretic, Servetus. This man was a Protestant but doubted the Trinity of God and Calvin's predestination teachings. (He is famous for discovering the pulmonary circulation of the blood.) He criticized Calvin severely and was condemned for his heresy by both Catholics and Protestants. But his execution by the Council of Geneva with Calvin's sanction is a blight on the memory of the great Reformer. How sad it is that they could not have learned their lesson of toleration from the situation of Catholic intolerance from which they had escaped.

"Calvin was a complex character, full of inner con-

traditions and gifted with immense abilities, so that to center attention solely on his dogmatic intolerance and his acceptance of current ideas of persecution's use on behalf of religion is to misconceive him. He made Geneva a city of refuge for persecuted Protestants from all Europe. An endless stream of refugees flocked there, and either remained to strengthen Calvin's regime, or, like John Knox, returned to their own lands as militant reformers, so that Geneva became the major citadel of Protestantism. He was a great conciliator, laboring to bring together into unity Lutherans, Zwinglians and the Reformed Churches of France, England and the Low Countries. 'I would cross ten seas,' he wrote to Archbishop Cranmer, 'if, by this means, holy communion might prevail among the members of Christ.' ... Through his correspondence, whose variety and extent are almost incredible, he brought inspiration, guidance and courage to thousands." (from "Great Voices of the Reformation" by Harry Emerson Fosdick)

Aside from his important part in the Reformation, Calvin is remembered for his teachings on the doctrine of predestination. He firmly maintained that all men were either predestined to eternal damnation or eternal life regardless of what men might wish or do. God planned the fall of man and provided for the restoration of some. Calvin admitted that this was repulsive to human reason but taught that we should not question the wisdom of God. Here we would question the soundness of Calvin's understanding. The word of God gives us confidence that salvation is for all who will come to God in faith. God is "not willing that any should perish." (II Peter 3:9) Most of all, let us not tell ourselves "God made me this way" and so excuse ourselves from following Christ.

Calvin was troubled with poor health all his life. He was small and thin and worked too hard for his own welfare. A long illness in 1558 and 1559 left him lame and weak, and he suffered from hemorrhages of the lungs. On April 25, 1564 he made his will and on May 27 he died.

"His influence was even greater than Luther's, but he walked in a path that Luther had cleared. Luther

had protected his new church by rallying German nationalism to its support; the move was necessary, but it tied Lutheranism too narrowly to Teutonic stocks. Calvin loved France, and labored to promote the Huguenot cause, but he was no nationalist; religion was his country; and so his doctrine, however modified, inspired the Protestantism of Switzerland, France, Scotland, and America, and captured large sectors of Protestantism in Hungary, Poland, Germany, Holland, and England, Calvin gave to Protestantism in many lands an organization, confidence, and pride that enabled it to survive a thousand trials." (from "The Reformation" by Will Durant)

—L.C.

OBITUARY

ALMA MAE CRIPE, eldest daughter of Elder Jacob D. and Anna (Cassel) Miller, was born near Bader, Illinois, May 25, 1888, and died in Culbertson Hospital, Rushville, Illinois February 1, 1967 at the age of 78 years, 8 months, and 7 days. Apparently suffering a stroke, her last illness was of less than 48 hours. She united with the Old German Baptist Church in 1908 and remained faithful to the end.

On February 18, 1915, she was united in marriage to Oliver J. Cripe, and to this union were born four sons who survive: Robert, Wilmer, Morris and Hubert. Also surviving are 8 grandchildren; 6 great-grandchildren; 2 brothers, W. A. and Clarence; 2 sisters, Mary Yost and Ruth Cable; and many nieces and nephews. A brother, Howard, and a sister, Clara, preceded her in death.

Funeral services were conducted February 4, 1967 at the Mud Valley Church by Elders Morris Wagoner and Clement Skiles, and her body was laid away in the cemetery nearby.

W. A. Miller

COMMUNION NOTICE

We, the members of The Old Brethren Church of Indiana, Ohio and Canada have chosen to hold our spring Love Feast Meeting at the Wakarusa meeting house on April 15 and 16. A hearty invitation is extended to members and friends to attend.

Elmer Brovant

BE NEAR TO GOD

If we never had any sorrow,
Or trials and cares never came,
Would we be as close to our Blessed Lord?
Would our relationship be the same?

If our skies were always sunny
And clouds never darkened our day,
Would we feel the need of our Father
To help us along the way?

Sorrows and trials are not pleasant,
And sometimes we ask, "Why me?"
But if they draw us nearer to God
How happy we can be.

'Tis so wonderful to be near Him;
How serene and peaceful we feel
For we know that only He
Can bless, comfort and heal.

Let's not wait until we have troubles.
Or our life here is almost through.
Now is the time to draw near Him
And He will draw near us, too.

So let us all be nearer to God
And obey His Blessed Word;
Then when He finally comes for us
We will happily go with our Lord.

by Erma Miller

(Children's Page continued)

never forget it when you grow older, and the Lord will
bless you abundantly, even to giving you eternal life.

QUESTIONS:

1. Who ran the faster, Peter or John? (John 20:2-4)
2. Who talked with Jesus before He ascended to His Father? (John 20:11-18)

—Rudolph E. Cover

JESUS, THE RESURRECTION AND THE LIFE

Did you know that Jesus died on a cross and was buried in a tomb cut out of a rock? Pontius Pilate, the governor of Judea had ordered a Roman seal to be put on a great stone that was rolled in front of the tomb. This was so that no one would dare to break it for fear of his life. A watch of soldiers was sent so nobody would steal the body of Jesus.

Very early on a Sunday morning there was a great earthquake. The soldiers could hardly stand on their feet! And then they saw an angel of the Lord who came down from heaven. His face shone like lightning, and as the soldiers watched, the angel rolled away the stone from the tomb. The soldiers were paralyzed with fear and fell to the ground to become as dead men. Those Roman guards and the seal on the stone meant nothing to the angel. He just sat down on the stone as if they weren't there.

We do not know if the soldiers saw Jesus come out of the tomb. We do know that the angel told the two women who came, "He is not here: for he is risen, as he said. Come, see the place where the Lord lay," —just an empty tomb! I think Jesus came out of the tomb before the rock was rolled away. We know that He could have because later He appeared in a room where His disciples were gathered. He didn't even open the door. The tomb was opened to show that Jesus was not there anymore; that He who was dead was alive again. Nothing this world could do—the stone, seal, or the Roman soldiers—could stop the power of God.

At one time Jesus told His disciples, "I have power to lay down my life and I have power to take it again." Again He said, "My sheep hear my voice and they follow me, and I give unto them eternal life." Jesus had power to give life to Himself, and He has power to give life to all those who follow Him. This means that you should always want to live like Jesus. He always did what was good. His concern was for others. He didn't lie or steal or cheat. He always told the truth. Children, learn to act like Jesus when you are young, and you will

(turn to page 15)

THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

HOW SWEET THE NAME OF JESUS

How sweet the name of Jesus sounds
In a believer's ears!
It soothes his sorrows, heals his wounds,
And drives away his fears.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary, rest.

Dear name! the rock on which I build,
My shield and hiding place;
My never-failing treasury filled
With boundless stores of grace!

Weak is the effort of my heart,
And cold my warmest thought;
But when I see Thee as Thou art,
I'll praise Thee as I ought.

Till then, I would Thy love proclaim
With every fleeting breath;
And may the music of Thy name
Refresh my soul in death.

By John Newton
Selected by Sylvia Wolf

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IT'S THE ONLY THING WORTH WHILE

After a hard day's work, as I was returning home on a street car to Long Beach, I noticed sitting alone in the rear of the coach, a young negro girl intent on reading the Bible. She was plainly dressed, and I was pleased to see on her face the look of reverence and devotion; her countenance was serene and peaceful. I was nearing home. There were few people in the coach, so I went back to where she was so peacefully reading. I said to her, "I am glad to see you reading the Bible." "Oh yes," she replied, "It's the only thing worth while!"

This woman gave testimony: 1. By reading the Bible in public; (Many were reading magazines and newspapers.) 2. By her pure and devoted countenance; 3. And by speaking the true and devout feelings of her heart. I could see faith shining through.

It made a lasting impression on my life, and I feel that the following poem I wrote upon returning home is but a faint echo of those words it was my privilege to hear from her long ago.

What testimony do you give?

The Word of God shines bright and clear
Upon life's open dial;
To travelers going home, how dear,
It's the only thing worth while.

It points unto the narrow way
And bears through every trial;
It tells us how to watch and pray;
It's the only thing worth while.

It tells how Jesus died for me,
For sinners weak and vile,
And bore our sins upon the tree,
It's the only thing worth while.

It tells how Jesus left the grave;
Death could not Him defile;
And how He liveth strong to save;
It's the only thing worth while.

It tells about a country grand
Where we may learn to smile,
Of saints and angels hand in hand,
It's the only thing worth while.

O may I feel at close of day,
The last long weary mile,
Thy living Word has been my stay,
It's the only thing worth while.

—J. I. Cover
Sonora, California

GUEST EDITORIAL: LIMITATIONS OF THE DEMOCRATIC PROCESS
by J. Ward Shank

The Christian Church came into being at a time when the Roman Empire held almost universal dominion, and yet Christianity, by the very strength of its life principle, proved itself vastly more powerful than empires. It has been rightly observed that Christianity is not dependent upon any one form of human government, and that in its essential being it can even flourish under the most tyrannical forms. The Anabaptist movement arose and spread under very adverse conditions. There are evidences of a strong evangelical church in Russia today. While we may not know what may be the actual state of the church in Red China or Cuba, it is possible that a vigorous church flourishes underground in those countries.

This is not to say, however, that benevolent, or democratic, government is not an aid to the propagation of the gospel. There were those stabilizing and freedom aspects of the Roman government which greatly aided in the inception and spread of Christianity, even while that system held thousands of slaves under bondage. It enabled the citizen Paul to travel widely, along with others of his missionary generation. "They went everywhere preaching the Word." The Anabaptists sometimes enjoyed privileges of tolerance and protection which were used to advantage. The great revival and missionary movements of the past century in England and America were largely made possible by the diffusion of democratic principles. The very existence of political freedom brought aspects of liberty and opportunity to the church.

We have become somewhat fond of saying that our forefathers (the Pilgrims, Rhode Island colony, Mennonites, the Quakers under Penn, and others) came to this country seeking religious freedom. We have drawn some easy conclusions that this country was established on religious foundations, and that democracy had its birth in consequence—a boon and a blessing to all the world. And there are large elements of truth in this.

We should remember, however, that American democracy had its first inspiration in atheistic and humanistic minds like those of Tom Paine and Thomas Jefferson. The Declaration of Independence, far from having a religious motivation, came out of reaction to tyranny in Europe, and more immediately as a protest to the policies of George III of England, (taxation without representation). The Bill of Rights was a guarantee of political rather than of religious freedom, as such.

What has all this to do with our life in the Mennonite Church today? It is that having lived under democratic institutions, and having enjoyed the blessings of freedom in a wonderful land, we are prone to confuse democratic institutions and democratic processes with the outworking of Christianity. It has been ingrained into us that political democracy is based upon right, particularly as opposed to monarchical or autocratic methods, and even as opposed to some representative forms of

government.

This is shown nowhere more vividly than in some Christian patriots and hyper-fundamentalists who oppose communism to Christianity, who virtually identify Red Russia with Antichrist, who would be willing to fight the communists as in a holy war, and who clothe democracy with religious sanctity. This is not to excuse communism or any form of autocracy; but we wish merely to point up the fact that methods of western democracy should not be equated with Christianity, nor do Christianity and democracy necessarily originate from the same sources.

We come now to where this bears particularly upon our life in the Church: The benefits of our land have led us to feel that the true form of order in the church is that of democracy, or that as a function of brotherhood there should be full democratic participation and expression. As a consequence, it is assumed that all questions for decision should be subject to the vote, and that there should be full and free option on all matters of policy, choice of personnel, matters of discipleship, and even of doctrine. We sometimes hear it flatly stated, "The church is a democracy," or "Since the church is a democracy, such or such should obtain."

Our present point of inquiry has to do with some limitations upon the democratic process as applied in the Church. We present here seven propositions for consideration.

1. Democracy and Christian brotherhood are not synonymous.

The Church must begin with brotherhood. It is the paramount consideration. Whatever democratic methods come into use must be but incidental to the working of brotherhood. This latter reaches far beyond the mere concept of democracy, being based on love, mutual respect, and submission.

Brotherhood itself does not presume equality in every respect. There are different orders of responsibility and varying levels of decision making. This is illustrated nowhere quite so well as in the home, with its parental responsibility, and with its division of responsibility, even between husband and wife. It is shown in the divine order of headship as set forth in I Corinthians 11. It is shown in the responsible exercise of the offices

of the Church, all without allowance of a superiority-inferiority condition. The various parts of the body (brotherhood), are shown to be interdependent—but not confused as in the democratic process.

2. The Spirit of Political Democracy is alien to that of the Gospel.

Political democracy was born in the atmosphere of the town meeting or the constitutional assembly, where the basic motivation was concerned with rights and privileges. The spirit is that of a demand or guarantee of "individual expression in politics," of "liberty, equality, and fraternity," and of government "of the people, by the people, and for the people."

These rights and privileges speak of the good, but the purpose is after all, political. The "Encyclopedia Britannica" says,

"Political liberty has been conquered by universal suffrage, but economic liberty has not been achieved... (note the aspirations of the New Deal, the Fair Deal and the Great Society. —Editor's note). Democracy cannot triumph wholly until the spirit of democracy dwells in all the people.

Without this spirit nothing more has been accomplished than to substitute for the tyranny of an individual, or of a minority, or a class, the tyranny of a fluctuating majority."

In contrast, the spirit of the gospel seeks the good of another, even to the point of the laying down of life. Here we readily acknowledge that in this respect we have not attained fully, or perhaps even approximately, to the spirit of the gospel; but it is the place where we ought to work.

3. Pure Democracy is hardly possible of achievement.

We have noted above the reference to "the tyranny of a fluctuating majority." If tyranny in any degree may sometimes reside in a majority, then the equality that is thought to prevail in modern democracy is scarcely a reality. It is also as possible to have the tyranny of a minority, such as through men grasping and holding the lines of power, using psychology in order to sway mass opinion, demagogic appeals, etc.

The constant demand is for a kind of pure democracy which undermines the true executive functions necessary everywhere in society and in the church as well. A recent writer in "Atlantic Monthly" states it like this:

"A second theme of student radicalism today, and a polar twin to the concept of 'organized America' is the idea of 'participatory democracy.' This is a vague notion, but a dynamic one... for participatory democracy requires that all people be fit to govern; and this in turn requires that all people be made fit to govern... no legislator can be as free as a private citizen, and to make all the people legislators is willy-nilly to abolish the category of private citizen altogether." ("Atlantic Monthly", November, 1965).

This, of course, was spoken in a political context, but the principle holds true anywhere there is a demand for this kind of pure democracy.

4. Popular rule is unstable.

Today, as never before, the opinions of men are subjected to cross currents of ideas. Newspapers, magazines, books, radio, television and bill-boards bombard the mind, and the voice of the moment who is best able to command these tools becomes the controlling power. Hence the masses of men can be swayed, and these in turn provide the base of power for those who control them. Appeal to the masses is almost always based upon emotion, rather than upon truth, or for that matter, sound reasoning.

That matters of decision in the church are often unwisely based upon emotional appeal is something we must realistically face. This does occur, however good the intention or noble the purpose.

5. Democracy is based upon faith in man.

Robert M. Hutchins, former president of the University of Chicago, says, "The democratic faith is faith in man, faith in every man, and faith that man, if he is well enough educated and well enough informed, can solve the problems raised by his own aggregation."

In the Church, the reasoning is similar: That the power of the New Birth and the presence of the Holy

Spirit is so diffused through the body that government is thereby safe in the hands of all.

Certainly there is much to commend this concept—except that it too often fails to take into account the presence of carnality, the immaturity either of age or youth, and the shortsightedness of those in a position to influence either majorities or minorities. Religious democracy can rise no higher, and is no more safe, than the spiritual level of the group who would exercise the democratic forms. Indeed, it may even rise no higher than those on the lower level. Insofar as it is rooted in faith in man, it is nothing more than dependence upon a broken reed.

6. Genuine equality in democracy is scarcely ever a reality.

In fact, it is most often very far removed from reality. As someone has remarked, "God created all men free and equal, but some are more equal than others." This, of course, from very human reasons.

There is always the shadow of the demagogue, the man who can and does sway the people, even while they think they are free. There is the development of the privileged and the ruling class in any situation, where even the democratic methods are used to perpetuate this class in power. The privilege of the ballot is often represented as the quintessence of equality, while ignoring the fact that anyone in the minority can be told at any time that he enjoys no equality, and that his ballot is only a gesture lost in a forest of votes.

7. Not everything is a proper subject for debate and referendum.

The popular cry today is for an opportunity for discussion and the ballot, extending to almost every subject and consideration. It often seems that the more delicate the matter, the more insistence there is upon the privilege of popular decision.

In the Church, we should seldom, if ever, allow known error to be defended in discussion or debate. Hence, some subjects are simply not debatable issues within the context of the Church. We would hardly think of allowing someone in our congregations to speak for participation in war. The very same principle of limitation

applies to other and more subtle issues.

Some matters of personnel are often best decided in ways other than by ballot. A method that may appear feasible today may provide a pitfall for tomorrow, simply because we have set the precedents of popular selection of personnel that cannot easily be repealed.

It is doubtful if the service of a pastor should be fully subjected to the popular voice. Where this method is pursued, the temptation to please the congregation may soon become a more potent factor for compromise than that of a salaried ministry. There is no hireling more an hireling than one who has his ear attuned to "vox populi", the voice of the people.

This is not to say that there is not much of value in democratic procedures. We have tried to be forthright in pointing out some limitations. The very term "limitations" should indicate that we may allow for some measure of what we know as democratic functions. But let us rather think of them as brotherhood functions—not as democracy.

Christian brotherhood is realized as a fruit of the Spirit, and as such it is not contrived or manipulated. It is based on yieldedness. "Let your moderation (or yieldedness) be known unto all men." It is based on deference, not upon the exaltation of the individual opinion and the pressured power of the ballot, as in democracy. It exercises the grace of submission.

The Church should give recognition to the convictions of all within the brotherhood. There should be enough recognition of the brotherhood voice to secure the interests of all and to take advantage of all our judgments. This, however, with prior recognition of the offices of the Church as set forth by the Word, and of the free functioning of the prophetic ministry.

Selected from "The Sword and Trumpet" by
Daniel F. Wolf

There is no duty we underrate so much as the duty of being happy.

—Robert Louis Stevenson

THE LIFE OF ELDER SAMUEL WEIR

PART IV

SAMMY ORDAINED AN ELDER

In October, 1865, a Love Feast was held by them in Frankfort and embracing but five members in all, two whites and three colored—Brother and Sister Major, Sammy Weir, and Brother and Sister Carter. It marked a new era in Sammy's life and also with his race, for it was the first feast held by the colored Brethren in the State of Ohio, and for all that we can say, it was their first one on the earth. But it was a feasting on the one Body which was broken for the races, and this feast marked a new point in the extent and goodness of the great salvation—in that sacrifice made for all people. It there brought the two races to serve and to feast at the same table. (The writer here must be commenting only on the experience of the Brethren Church. Without doubt there have been colored Christians in past ages in the Church. —Ed.)

Sammy was given authority to baptize and to solemnize marriages by Brother Thomas Major, when at a meeting of the Brethren at Fairview, some miles west of Frankfort, in the year 1872. He then continued meetings in and around Frankfort, and also at and near Circleville, on the Scioto River with an increasing interest, and the reception of some by baptism, and one or two colored members from Virginia, by letter. The writer first met Brother Sammy at the Love Feast meeting at Fairview, Fayette County, Ohio, in September, 1872, and there we began a pleasant and happy acquaintance.

We have already noted many changes and events for one short life, but we have yet a few more, and they are of even greater importance than those already given.

The first we name is that of the choice of Brother Harvey Carter to the ministry, on Wednesday, February 9, 1881. The meeting was held at the residence of Brother Carter, in Frankfort, and was conducted by Elders Thomas Major and the writer; and while all seemed

to enjoy it much, no one present seemed to enjoy it so much as did Brother Sammy Weir. His feeling is not at all to be wondered at, for after a period of thirty-two years in the ministry separate and alone, he now felt that he had an assistant in the work. None of us can know what the poor brother's feelings were, and none but God can tell how grateful he felt in the thanks he then gave.

At the same meeting, and on the day above given, Sammy was ordained an Elder and was given the full ministry. This position—the highest and best the Church can bestow—was here given to one as well worthy to receive it as we need now to look for. This gave to Sammy the oversight of the colored members in the Scioto Valley, and while he lived but a short time to enjoy his position, yet we feel that none who may ever enjoy a membership in that district need ever feel ashamed of their first elder.

Here, dear reader, is to be seen another one of the Lord's ways. And we may well ask: Who would or could have thought, when Brother Nead led a slave into the stream in Old Virginia, nearly forty years before, that he was then baptizing the first minister and Elder of the church among the colored people? Who could have seen that all the steps I have described were all leading on to the full ordination of a man of God? But so it was and so it is: The Lord's way is the true one, and always the best one. Let none despise the Lord's ruling. (Daniel 4:17)

Let us all here gather strength and take courage by considering well the noble example of this humble servant of God. May all we who possess so many more of the blessings of God than did this poor slave try to use our gifts and blessings to glorify God as well as Sammy did his.

After his ordination, in 1881, he did but little more in public life, for his days were ending. He, with Brother Carter, kept up their meetings regularly at Frankfort, and occasionally Circleville, where the work had begun, but Sammy's desire now was to leave his house and lot as a donation to the colored people for a church. However, there being a debt unpaid with a mortgage on the lot, and his health failing, he felt that he must

give up in despair unless God would aid him in this also. So here, as all along the way, the Strong Arm was seen just at the right time, and Brother William D. Mallow of Ross County, assumed the debt, and Sammy's life was left to close in peace, and at his old home.

Of his Bible he at one time spoke to the writer as follows: "After I had learned to read, I got a large Bible and read it through several times. The Methodist preacher here having no Bible, I loaned him mine, and he 'pounded it to pieces.'" The Bible was in scraps, and the matter being stated to the sisters of the Lower Twin Church, Preble County, Ohio, they made him the gift of another Bible. At the close of the Love Feast held at Frankfort, November 9, 1883, and the last one Sammy attended before his death, the gift was presented to him with a statement as to the ones sending it. He accepted it gladly, and with tenderness said: "I am very thankful to them for it, and all I can do to pay them is I can pray for them."

(To be continued)

Selected by Daniel F. Wolf
from the 1958 "Vindicator"

WHAT COUNTS

It isn't the things you talk about,
No matter how fine and true;
It isn't the way you seem to live,
Nor even the things you do;
It isn't the creed you call your own,
Nor the mottos on the wall;
The only thing that really counts
Is what's in your heart—that's all.

It isn't the many friends you make,
It's only the friends you keep;
It isn't the you that people see,
It's the real you down deep;
It isn't what people say you are,
Just let them talk as they please;
It's what you know you are inside;
What counts is what God sees.

Selected by Amos Baker

Historical

WHAT ONE MUST CONSIDER IN PRAYER

JOHN CALVIN

Prayer is similar to a communication between God and us whereby we expound to Him our desires, our joys, our sighs, in a word, all the thoughts of our hearts. Hence, each and every time we invoke the Lord, we must diligently strive to descend in the depth of our heart and from there seek Him, and not with the throat or tongue only. For at times the tongue helps in prayer, either in retaining the spirit more attentive in the meditation of God or in occupying this part of our body (which is especially destined to extol the glory of God) along with the heart to meditate the goodness of God. Yet, the Lord declares through His prophet (Isa. 29:13; Matt. 15:8,9) what prayer avails without the will, when He has pronounced a very heavy punishment on all those who honor Him with their lips, while having their hearts far from Him. Moreover, if true prayer must be nothing else than a pure affection of our heart when we should thereby approach God, we must dismiss all thought of our own glory, all fancy of our own dignity and all self-confidence. Thus indeed the prophet (Dan. 9:4-19) admonishes us to pray, being founded not on our own righteous deeds, but through the great mercies of the Lord, in order that He may answer our prayers out of love inasmuch as His name is invoked upon us. This knowledge of our misery must not bar our access to God, since prayer has not been instituted in order to raise us arrogantly before God, nor to extol our dignity, but to the end that we confess with sighs our calamities, just as children expound with familiarity their complaints to their fathers. Such a sentiment should rather be like a spur to incite and stimulate us to pray more. Now, there are two things that must marvelously move us to pray. First, the instruction of God by which He commands us to pray.

Secondly, the promise whereby He assures us that we shall obtain all that which we will ask. For, those who invoke Him, seek Him, and depend on Him, receive a singular consolation inasmuch as they know that, in doing that, they do a thing pleasing to Him. Moreover, being assured of His truth, let them certainly trust that He will answer their prayer. "Ask" (He says: Matt. 7:7) "and it shall be given to you, knock and it will be opened to you; seek and you shall find." And in the psalm (Ps. 50:15): "Call upon me in the day of thy necessity, and I will free thee, and thou wilt glorify me." Here He has comprised or included the two kinds of prayer, which are invocation or request, and thanksgiving. By the former we disclose before God our hearts' desires. By the latter we acknowledge His benefits toward us. We must assiduously use both kinds of prayer, for we are pressed by such poverty and indigence that even the most perfect have sufficient matter to sigh and groan continually, and invoke the Lord with all humility. On the other hand, the liberalities which our Lord by His goodness pours forth upon us are so abundant, and wherever we turn our eyes the miracles of His works appear so great, that we can never lack matter for praise and thanksgiving.

Finally we must well observe this: We must not wish to bind God to certain circumstances, because in this very prayer we are taught not to put on Him any law, nor impose upon Him any condition. For, before making any prayer for ourselves, before all things, we ask that His will be done; whereby we submit beforehand our will to His...

From "Great Voices of the Reformation" by
Harry Emerson Fosdick

SCHEDULE OF OLD BRETHREN CHURCH SERVICES

- April 30 - Salida, Calif. Rossville, Ind.
 - May 7 - Salida, Calif. Wakarusa, Ind.
 - May 12,13,14 - Annual Meeting and Lovefeast-Salida, Calif.
 - May 14 - Wakarusa, Ind.
 - May 21 - Salida, Calif. Wakarusa, Ind, Covington, O.
- All are welcome to attend these services.

CHILDREN'S PAGE

A YOUNG BOY WHO KNEW ALL THE ANSWERS

Once a year Joseph and Mary went up to Jerusalem to keep the feast of the Passover. This was the important event in the lives of the Jewish people. It was to remind them of the time when their people were in Egypt and the death angel killed the oldest son of every Egyptian family. By obeying the Lord, every family of the Hebrews put the blood of a lamb over and on the sides of their doorway, and when the angel saw it he would pass over them and no one in that family would die. This is what is meant by the word "Passover".

When Jesus was twelve years old the time came for them to go up to Jerusalem for the Passover. I can imagine that Jesus really looked forward to this big event. Jerusalem was a large city for those days. The temple of the Lord had first been built here by King Solomon. The temple that was here at this time had been built by King Herod, but nevertheless it was still the place where the Jews came to worship God. The top of the temple was covered with gold, and it could be seen shining in the sun for miles. As they came near the great city, people came from all around and the crowd grew larger and larger. There were donkeys and camels to ride on and sheep and cattle for the sacrifices. Most of the people walked. This was an exciting time for all and especially for a boy of twelve years. As they entered Jerusalem there were many poor people, so many sick and crippled. Jesus must have pitied them all. When they arrived at the great temple it looked more like a livestock market than a place of worship. Merchants were selling oxen, sheep, lambs and birds to the people. Money changers were shouting and arguing with the visitors about their change, as some parts of the country had different kinds of money. And they did not always get their right change either. All of this was disgusting to Jesus because when He grew up He drove the money changers and their animals out of the temple and said, "It is written, My house is the house of prayer, but ye have made it a den of thieves."

After the feast of the Passover Joseph and Mary started for home. As usual, there was a large crowd, and although Jesus wasn't with them, they supposed He was with some of their friends, probably with some other young boys. They traveled for a day and when they still did not find Jesus, they turned back toward Jerusalem. On the third day they were really getting worried. In those days there were bandits that sold children into slavery. Finally Joseph and Mary decided to go into the temple. Maybe the priests of the temple could help them. At last they found Jesus, and you couldn't guess where. He was with the lawyers and the learned men of the temple asking them questions and answering them. The Bible says, "And all that heard him were astonished at his understanding and answers." I would like to know some of the questions He answered. It wouldn't make any difference what He was asked, Jesus could tell all that could be told. He was the Son of God and was with His Heavenly Father before the world was made. He knew all about heaven, all about the earth, and all about man. Even though He was only twelve years old, He knew He was sent to teach men of the great love that the Father had for mankind, and to save them from their sins.

Joseph and Mary were amazed to find Jesus teaching these older men. Mary said, "Son, why did you stay here? Didn't you know your father and I have been hunting for you and we were so worried?" Jesus replied, "Why did you hunt for me? Don't you know that I must be about my Father's business?" We know that He meant His Heavenly Father, not Joseph. After this, Jesus went home with Mary and Joseph and was obedient to them, but Mary kept all these sayings of Jesus in her heart.

—Rudolph E. Cover

BIRTHS

CRAWMER - A son, Darin Kelly, born to William and Carol Crawmer of Sonora, California on January 26.

WAGNER - A son, Daniel Raymond, born to Daniel and Thelma Wagner of Covington, Ohio on February 17.

COVER - A daughter, Ina Christine, born to Leslie and Martha Cover of Sonora, California on April 9.

THE PILGRIM

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NOS. 5 & 6

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

I DARE NOT IDLE STAND

I dare not idle stand,
While upon every hand
The whitening fields proclaim the harvest near;
A gleaner I would be,
Gathering, dear Lord, for Thee,
Lest I with empty hand at last appear.

I dare not idle stand,
While on the shifting sand,
The ocean casts bright treasures at my feet;
Beneath some shell's rough side
The tinted pearl may hide,
And I with precious gift my Lord may meet.

I dare not idle stand,
While over all the land
Poor, wandering souls need humble help like mine;
Brighter than the brightest gem
In monarch's diadem,
Each soul a star in Jesus' crown may shine.

Selected by Martha Cover
from "Mountain Trailways"

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THE PROMISES OF GOD

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (II Peter 1:2-4)

The promises of God are found in the Bible from beginning to end; and are divided into two classifications: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (I Timothy 4:8)

We call attention to the above mention of "corruption that is in the world through lust." It has reference to the debasing influence of lust stepping to sin.

"Evil communications corrupt good manners." (I Corinthians 15:33) "For he that soweth to his flesh shall of the flesh reap corruption." (Galatians 6:7)

There is a corrupting influence of sin that can enter into the mind and cause a debasing of morals, the results of evil thoughts and inducing evil conversation and evil deeds, which can turn man from the blessings of God—the fulfillment of His promises.

We cannot begin to have the divine promises of God come into our lives and partake of the divine nature until we have escaped the corruption that is in the world through lust!

The scarlet hue of sin can be made white and clean. (Isaiah 1:18) By obedience to God we can begin to build upon the divine virtues of God, which is the result of fulfillment of some of the promises of God.

The promises of God are indeed exceeding great. God's

power is exceeding great to be able to fulfill every promise He has made. Without the promises of God we would have no hope; with His promises we can have faith, and because of the magnitude of His promises, we can venture to press on through life. Also His promises starting one by one to be fulfilled in this life builds and increases faith, which always places before us assurance to make the next step; for instance: "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." (St. John 7:17) Every true Christian has had this knowledge given for obedience.

It is indeed most valuable to us to know, and truly this is the blessing obtained in fulfillment of promise. We can know God is true, has always been faithful. "Let us hold fast the profession of our faith, without wavering for he is faithful that promised." (Hebrews 10:23) God has given a promise for every act of obedience to Him. Study the Bible; you will find this is true. So the proposition is before us: Leave the ways of lust, sin, and death that brings corruption of the soul; step out to test the faithfulness of God by doing as He instructs you in His word—the New Testament—and you will see one promise after another fulfilled in your life.

He says, "If ye know these things, happy are ye if ye do them." (St. John 13:17) Every true Christian can testify to this. It is supreme joy to partake of the divine nature, so superior to our fallen natures.

The promises of God can be fulfilled in us to eternal life and on and on. Pray, repent, and confess your sins to God, be baptized and wash away your sins calling on the name of the Lord, (Acts 22:16) Accept, love, and obey Him. He died upon the cross for you, to seal with His precious blood for eternity every promise He has made.

—J. I. Cover
Sonora, California

BIRTHS

SHIRK - A son, Stephen Paul, born to Glen and Lois Shirk of San Francisco, California on May 5.

THE MINISTRY OF SONG

David was the sweet singer of Israel. He wrote many of the one hundred and fifty psalms, and the people sang them in their worship service.

In the 46th Psalm the first three verses are:

"God is our refuge and strength, a very present help in trouble.

"Therefore will not we fear, though the mountains be carried into the depth of the sea.

"Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

No wonder Fannie Crosby could write "Blessed Assurance" and "Anywhere With Jesus I Can Safely Go."

Verse four: "There is a river, the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the most High." This verse makes us think of "Yes, We'll Gather at the River, the Beautiful River."

In the sixth verse: "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted." There is a song about this. It is, "When God Speaks, the High Mountains Tremble."

In the forty seventh Psalm, the sixth verse to the remainder of the chapter is praise and exaltation. Certainly the people must have enjoyed singing these songs David wrote.

The early Christian Church sang the psalms for a long time, but we have been used to other good songs, and many people have turned to the Lord after hearing a song that touched their hearts. My own first knowledge of the Savior was through songs my parents taught me.

I would like to write a song that I am sure my grandfather Cover sang:

Who will meet me when I die?

Who will take me up on high?

Who will meet me in that land,

In that spirit land?

Angels will meet me,
Angels bright, angels bright;
Angels bright will meet me
In that spirit land.

—Alma Garber
Ripon, California

THE LIFE OF ELDER SAMUEL WEIR

PART V

SAMUEL WEIR'S DEATH

I now pass on to speak of his death, the greatest event of his life. His time was full of important changes, and all for the better, but this, the greatest of all, I have no power to describe, for I know not yet the glory to which he has gone. But I feel that the change was also for the better, for Sammy had nothing to lose by dying; it was all gain to him.

His last illness was gangrene, and began in December, 1883. Learning of his sickness, Brother Frantz and the writer, with Brother Mallow, visited him several times in February, 1884, giving him farewell March 1, and did all that was possible to cheer him in his last days on earth. And during these calls many of the items herein given were obtained directly from him.

Brother Mallow met him last on the morning of his death and gave him farewell for the last time. Brethren Carter, Jones, Sowers and Sister Carter were his attendants night and day until his death, besides many others in and around Frankfort, who visited and cared for him as the day of his life was drawing to a close.

He seemed at all times fully resigned to the will of God, and left the world, being at peace with all its people. He went down slowly, but patiently, and fell asleep at 9 a.m. on Saturday, March 15, 1884. His age was 71 years and 11 months.

His funeral on Sunday, March 16, was attended by many friends of both races, and the sermon was delivered

by Brother Mallow from the words: "Thou shalt come to the grave in full age, like a shock of corn cometh in his season." (Job 5:26) The Brethren at Frankfort, not yet having a church house, the colored Methodists gave theirs for the occasion.

The body was laid in the cemetery, just east of the town, for its last sleep, and to await the morning of Eternity. It will then be aroused from its slumber by the call of the great Master from Heaven, and another great change for the slave will occur. His tomb stone was erected by gifts from the sisters of the western congregations of Ohio.

Of Sammy Weir's character as a Christian, I will let other white people speak: Dr. Galbraith, Sr., a gentleman from Frankfort, and a physician of experience, who had been Sammy's physician for years, and who visited him and dressed his limbs daily in his last illness, said to Brother Frantz and myself during our visit to the sick room: "I can say for Sammy what I can say of no other man: I have known him for thirty years and I have never yet known any harm of him." This style of character is well worth living for.

During the visit made to the feast at Frankfort November 9, 1883, and the last one Sammy attended before his death, a number of white Brethren and Sisters lodged at the hotel, which was then under the care of our good friend, John Adkins, and he, learning the aim of our visit, said to the Brethren while there: "Sammy Weir is the best man in our town."

The testimony of our friend, Gilmore, a neighbor of Brother Mallow's is as follows: "I was once with Sammy at Judge Rittenhouse's, adjoining Brother Mallow's, and working at the thrashing machine. Sammy and I were together on the straw stack. Whenever the machine stopped and work for a time ceased, while others were idle, or engaged in conversation, Sammy sat by himself on the straw learning to spell from the scrap of an old spelling book, which he carried with him. He was never idle."

When he had become so low in health and the care of him so great a burden, it was suggested by some that he be taken to the County Infirmary and cared for there;

but our Brother Mallow coming in at the time this was proposed, said: "Never, I will care for Sammy myself, before he will go and die in the poor-house." This righteous man was never forsaken of God, nor did he ever come to want. See Deut. 4:31: 31:6,8; Joshua 1:5; Isa. 12:17; and 13:16.

From Brother John Jones, near Frankfort, and who attended Sammy till his death, I learn by letter, that his last word was the name of Brother Mallow. And just before he passed away, Brother Mallow came in, as he was passing to the train. Sammy was speechless, but gave his hand and smiled. It was their last farewell. Brother Mallow left for the train, and in ten minutes more, Sammy Weir had taken his departure, and that, too, for another world. But his work still goes on. Now wider and farther than if he was yet alive. Rev. 14:13

(To be continued)

Selected by Daniel F. Wolf
from the 1958 "Vindicator"

THE ROSE STILL GROWS BEYOND THE WALL

Near shady wall a rose once grew,
Budded and blossomed in God's free light,
Watered and fed by morning dew,
Shedding its sweetness day and night.

As it grew and blossomed fair and tall,
Slowly rising to loftier height,
It came to a crevice in the wall
Through which there shone a beam of light.

Onward it crept with added strength
With never a thought of fear or pride;
It followed the light through the crevice length
And unfolded itself on the other side.

Selected by Stella Flora

THE HIDDEN ONES

Thick green leaves from the soft brown earth,
Happy springtime hath called them forth;
First faint promise of summer bloom
Breathes from the fragrant, sweet perfume,
Under the leaves.

Lift them!.what marvelous beauty lies
Hidden beneath, from our thoughtless eyes!
Mayflowers, rosy or purest white,
Lift their cups to the sudden light,
Under the leaves.

Are there no lives whose holy deeds—
Seen by no eye save His who reads
Motive and action—in silence grow
Into rare beauty, and bud and blow
Under the leaves?

Fair white flowers of faith and trust,
Springing from spirits bruised and crushed;
Blossoms of love, rose-tinted and bright,
Touched and painted with Heaven's own light
Under the leaves.

Full fresh clusters of duty borne,
Fairest of all in that shadow grown;
Wondrous the fragrance that sweet and rare
Comes from the flower-cups hidden there
Under the leaves.

Though unseen by our vision dim,
Bud and blossom are known to Him;
Wait we content for His heavenly ray—
Wait till our Master Himself one day
Lifteth the leaves.

Selected by Miriam Hanson
from "Streams in the Desert"

Historical

JOHN KNOX (1514-1572)

When John Knox was born, about 1514, the Reformation in Germany and Switzerland was a rising tide, but in Scotland its premonitions were mostly evident in martyrdoms. Knox probably began his student life at St. Andrews fairly soon after the execution of Patrick Hamilton—kinsman of a noble Scotch family and a disciple of Luther, who had studied in Europe—and Knox's words sound like a personal recollection: "When those cruel wolves had devoured their prey, there was none within St. Andrews who began not to enquire wherefore was Patrick Hamilton burnt?" Nevertheless it was in 1545, seventeen years after Hamilton's death, before evidence appears of Knox's public alliance with the Reformers.

Meanwhile he had entered the Roman Catholic priesthood and, like many Scotch priests at that time, had become a notary and a tutor. The martyrdom of George Wishart apparently was the catalyst which precipitated his decision to join the "new religion". Wishart—suspected of heresy because he read the Greek New Testament with his students!—had fled the country and, after six years in Germany, Switzerland, and England, had returned to Scotland determined to preach the reformed faith. He was, said Knox, "a man of such graces as before were never heard within this realm, yea, and are rare to be found yet in any man." Knox became his friend and disciple; when danger loomed attended him with a "two-handed sword" for his defense; was with him the last night before his arrest, leaving him only when dismissed by Wishart with the words. "One is sufficient for one sacrifice." The fire that burned Wishart at the stake lit a blaze in Knox which, in the end, destroyed the ascendancy of Roman Catholicism in Scotland.

What Wishart stood for is made evident in the testimony which he gave at his trial: the Holy Scriptures, rather than fallible ecclesiastical councils or the pope,

the test of truth; salvation by personal faith, not by sacramental observances; all true believers priests, as against any exclusive ecclesiastical priesthood; the denial of purgatory, priestly celibacy, compulsory confession to a priest, the worship of saints and the power of exorcism and holy water; and, at the heart of all, the rejection of the Roman Catholic Mass as idolatrous. With some such equipment of ideas John Knox became a reformer.

Knox was a stern man in a stern age and in a rough and violent country. Says Dr. Thomas McCrie: "The corruptions by which the Christian religion was universally disfigured, before the Reformation, had grown to a greater height in Scotland than in any other nation within the pale of the Western Church. Superstition and religious imposture, in their grossest forms, gained an easy admission among a rude and ignorant people." From the first, Knox's road was rough, and it took a rough man to travel it. When Cardinal Beaton, who had caused Wishart's martyrdom, was assassinated at St. Andrews—Knox condoned the assassination as a "Godly fact"—Knox, with his pupils, joined the company there of refugees from the gathering peril. There he was called for the first time to preach; and after the sermon the hearers said: "Others snipped the branches of the Papistry; but he strikes at the root, to destroy the whole."

In this experience at St. Andrews Knox discovered himself as a preacher, but within a year the castle fell to the French and Knox, along with other prisoners, was condemned to the galleys, in the "torment" of which he spent eighteen months. From then on Knox's life was toil and tumult. He was primarily a man of action; his personal contribution to the thinking of the Reformation is not significant; he welcomed and assimilated the ideas of others, especially Calvin, and interpreted them to his people; but more than any other of the Reformers he was plunged into the rough and tumble of politics, so that his major meaning lies in what he did, rather than in what he wrote. "I consider myself," he said, "rather called of my God to instruct the ignorant, comfort the sorrowful, confirm the weak, and rebuke the

TO ALL GARDENERS BOTH AMATEUR AND PROFESSIONAL

O Lord, our job's an humble one—
(Perhaps that's what we need)
Just mowing grass and raking leaves and sowing seed.
But as upon the fragrant earth we kneel,
Often we're made to feel
We're helping make a happy place
Where laughing children romp and play,
And oldsters stroll at close of day.

So much has happened in a garden, Lord.
The fruit from the forbidden tree
Was eaten there,
And in the garden of Gethsemane
You prayed in agony;
Then died upon a cross
But from a garden tomb arose
To conquer death, the last of foes.

Then let us in a garden spend our days
And from a garden lift our hearts to Thee in praise.

—Guy Hootman

proud, by tongue and lively voice in these most corrupt days, than to compose books for the ages to come." Perhaps one reason for this choice lay in the fact that printing had first come to Scotland only seven years before Knox was born, and the "lively voice" was the most effective instrument in a largely illiterate population.

Released from the galleys he went to England, at that time under the reforming sovereignty of Edward VI, where he held pastorates at Berwick and Newcastle; he fled the country when Mary Tudor's bloody reign began; he served congregations of refugees in Frankfort and Geneva; he returned to Scotland for nine months, when Mary of Guise was Regent, to strengthen the growing Protestant cause; he went back to his flock in Geneva at their importunate call; and in 1559 made his final return to Scotland. There in 1560 the Queen Regent died, and the Protestants

drew up the "Scots Confession" which the government pledged itself to maintain. Then Mary, Queen of Scots, came from France to Edinburgh, and the long tussle began to decide whether the Reform could hold its ground or Roman Catholicism would reassert its power.

It is a story of complex politics, of intrigue and deceit, of shifting loyalties among the noble families, of bitter rancor and hatred, vituperation and abuse, of murders, assassinations and civil war. No wonder that Knox, who was at the center of it all, is a controversial figure!...

One may not expect to find in Knox any of those liberal ideas concerning the tolerant uses of government which now obtain in civilized lands. In his day they did not obtain anywhere. Two lively questions concerned all the Reformers: whether it was right to rebel violently against a duly constituted government and king, and whether it was right to persecute to the death heretics who denied the established religion of the realm. As to the first, Luther and Zwingli, having appealed from the church to the government and having devolved upon the government responsibility for correcting religious abuses, were strongly impressed with the sanctity of the civil order. Even Calvin once said, although it is not by any means his major emphasis: "One cannot resist magistrates without resisting God." Knox, however, facing a regime which cruelly persecuted the reformed faith, came to an opposite conclusion. If there was a "divine right of kings," Knox was sure that there was also a "divine right of presbyteries" and, when they were in contradiction, the latter had the divine right of decisive action. "Let it be here noted," he said of one Old Testament passage, "that the prophet of God sometimes may teach treason against kings, and yet neither he, nor such as obeys the word spoken in the Lord's name by him, offends God." When, therefore, the case seemed clear to him that the ruling regime was supporting idolatry—and to Knox the Roman Catholic Mass was idolatry—he counseled and supported any means, violent or otherwise, that would overthrow it. "The people," he said, "yes, or a part of the people, may

execute God's judgments against their king, being an offender."

As to persecution for heresy, Knox shared the prevailing concepts of his time. To be sure, Luther, Zwingli and Melancthon shrank from the death penalty for false doctrine. "I have little love for death sentences," wrote Luther in his early days, "even though well deserved; what alarms me in this matter is the example that is set. I can, therefore, by no means approve that false teachers shall be put to death. ...Heretics must not be suppressed or held down by physical force, but only combated by the word of God. For heresy is a spiritual affair, which cannot be cleaned away by earthly fire or earthly water."

The Roman Catholic Inquisition was too brutally real and what Knox called "the bloody, butcherly brood" of persecutors was too horrible for the early Reformers to desire a Protestant imitation. Knox, however, like Calvin, was a man of his time, and the thesis, which had started innocently enough, that the government should support true religion and liquidate its adherents. Knox based this policy upon the most ruthless passages in the Old Testament, such as Deuteronomy 13:6-11, arguing from them that even those who invite others to idolatry, that is, the mass, must be put to death, that idolators must suffer regardless of their rank, and that the duty of inflicting the death penalty belongs not to "kings and chief rulers only, but also to the whole body of that people, and to every member of the same, according to that possibility and occasion which God doth minister to avenge the injury done against His glory."

On this matter, Knox was adamant and his ideal was clear. "All dregs of popery" were to be thrown out of the land; no "power or liberty be permitted to any, of what estate, degree or authority they be, either to live without the yoke of discipline by God's word commanded" or "to alter one jot in religion which from God's mouth thou hast received."

Any mitigation of our modern judgment on this fierce intolerance of Knox must rest on consideration of the barbarous situation by which he was confronted. In every Roman Catholic kingdom Protestants were being tor-

tured, beheaded and burned, and, as for Scotland, even when the lords were disposed to conciliate Queen Mary, they exclaimed in her presence, "God forbid that the lives of the faithful stood in the power of the papists! For just experience has taught us what cruelty is in their hearts." One of the last sermons Knox preached followed news of the Massacre of St. Bartholomew. Some seventy thousand Protestants had been murdered in France in one week, and a solemn service of thanksgiving in honor of the great event was celebrated in Rome by order of the pope. So far as religious persecution was concerned, it was a barbarous age.

As for Knox himself, his sternness, harshness, vehemence and intolerance were only one side of him. "Beloved brethren," he wrote, "two things we must avoid. The former that ye presume not to be revengers of your own cause, but that ye resign over vengeance unto Him who only is able to requite them, according to their malicious minds. Secondly, that ye hate not, with any carnal hatred, these blind, cruel and malicious tyrants; but that ye learn of Christ to pray for your persecutors, lamenting and bewailing that the devil should so prevail against them, that headlong they should run body and soul to perpetual perdition." These two sides of Knox—austerity and gentleness, harshness and grace, vehemence and conciliation—were never integrated. Especially in his thought of the proper relation of church and state he was a child of his time, and Roger Williams was yet to come.

His personality must have been compelling, magnetic; he bound friends to him in undying loyalty; when things were at their worst, his words caused "the minds of men...to be wonderfully erected;" and his courage was magnificent.

In the end Queen Mary defeated herself, so alienating her subjects that many who would naturally have supported her turned against her, and finally she fled to England, where Elizabeth imprisoned and at last executed her. Knox, meanwhile, stood his ground, sometimes in such despair that once he cried, "Lord Jesus, receive my spirit, and put an end, at thy good pleasure, to this

my miserable life: for justice and truth are not to be found amongst the sons of men." Nevertheless he lived to see Protestantism established in his native land.

From "Great Voices of the Reformation"

by Harry Emerson Fosdick

ANNUAL MEETING

Our Spring Lovefeast and Annual Meeting was held on May 12, 13, and 14 at Salida, California and proved to be a time of fellowship, spiritual blessings and peace. We were glad to have Elmer and Rosa Brovant and Aaron and Elizabeth Skiles with us from Indiana, Isaac Baker here from Ontario, and Daniel and Thelma Wagner and family visiting from Ohio. We were glad also for the local visitors who were with us. A small amount of business was conducted on Friday. Brother Elmer and the local ministers gave good messages on the theme of "Pentacost" when the Holy Spirit came to dwell with the believers in Christ. Most inspiring was the Communion Service on Saturday night when we enjoyed the privilege of communion with brethren and sisters and with our Lord. May we be more faithful to Him and praise Him more for His grace and mercy. —L.C.

SCHEDULE OF OLD BRETHREN CHURCH SERVICES

June 18 - Salida, Calif. Wakarusa, Ind. Covington, O.
June 25 - Mi Wuk, Calif. Rossville, Ind.
July 2 - Salida, Calif. Wakarusa, Ind.
July 9 - Mi Wuk, Calif. Wakarusa, Ind.
July 16 - Salida, Calif. Wakarusa, Ind. Covington, O.

We of the Salida congregation were made to rejoice again when another precious soul, namely Bill Gurney, was received into our fellowship on June 4, by a public confession of faith and holy baptism.

—Daniel F. Wolf

CHILDREN'S PAGE

JESUS, THE CARPENTER'S SON

After Jesus, with Joseph and Mary, returned home from the temple, the Bible says, "He went down with them and came to Nazareth and was subject unto them... And Jesus increased in wisdom and stature, and in favor with God and man." Only twenty eight words, but it is all the Bible tells about the next eighteen years of His life.

To be subject unto His parents means that He obeyed them. He did what He was asked to do cheerfully and graciously, never grumbling or complaining. I cannot help but think He was a happy youth, singing much of the time. What a wonderful example He was for us all! If you would be like Jesus, you must be kind, loving, and obedient to your parents, helping them all you can.

As time went on He increased in wisdom. There were no high schools or colleges at that time like we have today. No doubt Jesus studied the scriptures and above all prayed to His heavenly Father. He became wiser than anyone who ever lived on earth before or after Him.

He also increased in stature: He grew taller and developed into a young man. He never let Himself begin bad habits of any kind. I suppose other boys in Nazareth did many foolish things that weakened their bodies and spoiled their characters, but I am sure Jesus would have nothing to do with them. His life was dedicated to a great purpose as ours should be. Because He lived a good, clean life and developed into such a wonderful character, He increased in favor with God and man.

We know the heavenly Father was pleased with this young man. He was surely respected by people around Him. They loved Him because He was so gentle, kind, and friendly, because He was pure and truthful, so sympathetic and thoughtful of others.

What an example He set for us! Today, nearly two thousand years later, He wants us to follow in His steps. If we do, we too will increase in wisdom and stature, and in favor with God and man.

—Rudolph Cover

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

The heavens declare Thy glory, Lord;
In every star Thy wisdom shines;
But when our eyes behold Thy word,
We read Thy name in fairer lines.

The rolling sun, the changing light,
And nights and days, Thy power confess;
But the blest volume Thou hast writ,
Reveals Thy justice and Thy grace.

Sun, moon, and stars convey Thy praise
'Round the whole earth, and never stand:
So, when Thy truth began its race,
It touched and glanced on every land.

Nor shall Thy spreading gospel rest,
Till through the world Thy truth has run;
Till Christ has all the nations blessed
That see the light, or feel the sun.

Great Sun of righteousness, arise,
Bless the dark world with heavenly light;
Thy gospel makes the simple wise,
Thy laws are pure, Thy judgments right.

Thy noblest wonders here we view,
In souls renewed, and sins forgiven:
Lord, cleanse my sins, my soul renew,
And make Thy word my guide to heaven.

By Isaac Watts
Selected by Guy Hootman

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Can we imagine a Christian without love in his heart? There is no such thing. A Christian by definition is one who has received God's love and now possesses this love in some degree for God and his fellow men. For some time I have been convinced of the truth that true love is the solution to many of our problems on earth—not the "love" of the modernist's religion that excludes the sacrificial love of Christ in dying for the sins of the people. But the love we need is that which prompts a Christian to die for his faith or his friend. This love also causes us to willingly suffer shame, or to take a lower seat, or to hold our tongues, or to speak out when the cause of the Lord or the good of our brother is at stake.

We have a short writing here on love. It was written by our late Elder Christie Cover in 1893, the year he was baptized on November 11. He was 14 years old.

LOVE

Dear Brethren and Sisters in the Lord,

Through the mercies of a loving and kind Father in Heaven, we in Stark County, Ohio are yet spared in life and enjoying good health and feel to thank the good Lord, the Giver of every good and perfect gift, for His many blessings which are innumerable. We weak creatures oft times are not thankful enough to the good Lord as we should be; yet His mercies shower down upon us, and we are made to realize more fully that we have a merciful Father and that God is Love. Then let us, dear brethren and sisters, take heed to the first epistle of John 4:7,8, "Beloved, let us love one another for love is of God; and everyone that loveth is born of God and knoweth God. He that loveth not, knoweth not God; for God is love." In the 11th verse, "Beloved, if God so loved us, we ought also to love one another."

So, dear brethren and sisters, the word "love" signifies a great deal of meaning. Let us think of what the poet says: "Love is the fountain whence all true obedience flows."

In the 18th verse: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

Now I close. May God help us all to love one another as dear brethren and sisters in Christ should, that our love may be not in "word, neither in tongue, but in deed and in truth."

Your weak brother in Christ,
Christie R. Cover

Selected by Dorothy Cover from "The Vindicator" 1893

COMMUNICATION

By LeRoy Hooley

Words are peculiar things. They flow from our lips as freely as the breezes blow. We toss them back and forth with friends and those we meet as though they were free from all judgment and die in the air the moment after they are uttered. They pass our lips before we take time to check their propriety.

In spite of our best intentions, our words betray our inner self. They are a reflection of our soul. Flippant mentality is reflected in careless words. Only a few rigidly self-disciplined folks are able to hide from the public their inner self by wordlessness. And simple silence is not always wisdom.

Animals have some degree of communication, too. But most of the influence between them is the instinct that God has given them. Ants work together harmoniously. Birds (especially mates) work together and do some marvelous things with little of what we can call talk. The various animals have their voices and use them. But hardly can this be called a communication system equal to man's. God has designed that the highest of

His creation has the best form of communication.

Little do we realize how much the words of others control us. They do to us what we would hardly believe. Did you ever stop and think of the result of some few words spoken to you by an interested person? Often a whole day's plans are completely changed by a few words. Thus words are powerful. Then we should be alert to the force of these little things we call words. Then we should be careful what we do with them and what they do to us. It would be good to weigh our own words and not be easily guided by the words of those who should not have much influence on us.

Jesus said, "...by thy words thou shalt be justified, and by thy words thou shalt be condemned." "...every idle word that men shall speak, they shall give account thereof in the day of judgment." This business of talking is serious. It is time for us who name the Name of Christ to be strict guardians of our words. It is our privilege to make right use of this God-given blessing of talking. On our records can be the inscriptions of blessings in words. "A word fitly spoken is like apples of gold in pictures of silver."

On the other hand, a warning is needed in the other direction. A human proverb says that silence is golden. That is often true, but it is not always so. There are times when silence is a lie. There are times when it denotes a surly spirit. There are times when it is a sign of ignorance. Silence can be downright mean. It can be a powerful self-defense. Some defend their good name, rather than take their stand against evil, by simply being quiet. This is a sore evil. It is not Christian piety. This is not a meek and quiet spirit which is in the sight of God of great price. The devil can keep quiet if it is to his advantage. Some men will stand condemned in judgment because they refused to speak.

James says that "the tongue can no man tame." Oh, how true! Either it will fly glibly with idle words or it will quietly betray the innocent to preserve the owner of it. But thank God! There is One who can bring it into captivity. This is the work of the Lord.

-He can make sweet water flow from the sweetened fountain.
"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive.)"

"God is in heaven, and thou upon earth: therefore let thy words be few."

Selected by Lois Martin from
"The Christian Example"

TEN THIRSTY CAMELS

The form of Queen Sarah was now laid to rest,
And loud was the mourning of those she had blest.
Some wailed for her beauty and some for her faith,
And dropped tears on those loved hands folded in death.

But no one could comfort Prince Isaac that day;
From age and from beauty he hastened away,
For strong were the ties betwixt mother and son,
And he walked in the fields when the sad task was done.

My master was old and well stricken with age;
But blessings of God would fill many a page.
For our Lord Abraham was God's servant we knew,
And God's promise on Isaac was sure to come true.

Take not my son back to the land of my birth;
But bring here from thence a woman of worth.
Go now in His promise which never can lie.
I swore that I would, my hand under his thigh.

Our new Queen must be in great splendor arrayed.
Of family treasures a search I now made;
For jewels of gold and of diamonds most rare,
Could only befit a lady so fair.

The finest of gifts and the choicest of gems,
And beautiful robes with embroidered hems,
With ten sturdy camels to carry them forth
And bring back a queen that would gladden our earth.

Now our queen must live in a rough shepherd's tent;
Must eat of our food and be daily content;
Must care for our, and our animals' need,
And be willing to go as the master will lead.

Strong body, strong mind and a kind smiling face.
A freshness of youth with a womanly grace.
To find one that's better than all of the rest;
Only God in His wisdom could furnish the test.

At Haran's good well at the close of the day,
Knelt my thirsty ten camels who had come a long way,
And pleaded for water with necks stretched awry.
With tossing of head and with rolling of eye.

O! Abraham's God—now for wisdom I pray,
Send someone for Isaac to cheer his lifes' way.
May she give me a drink and my animals too,
And while I was praying she entered my view.

My thirsty ten camels did not her dismay,
For God answered prayer in a wonderful way.
She poured me a drink with the grace of a queen;
Her beauty and speech like a heavenly dream.

"Drink my Lord...

I will draw water for thy camels also until they have
Done drinking."

I asked for a drink and she watered my train.
I gave her rich jewels when she told me her name.
Home lodgings were free as the water she'd poured.
I bowed down my head and worshipped the Lord.

We talked it all over at Laban's that night;
How the angel of God had made everything right.
Isaac's jewels softly gleamed on Rebecca's fair arm.
When shown to our rest, feeling safe from all harm.

They pleaded with me in the bright morning's sun,
"Stay ten days for feasting, just ten days for fun."

But I thought of my oath and of Isaac's sad eyes,
And I knew I must go with my Heaven-sent prize.

T'was time for Rebecca to tell of her choice,
She came as they called her all bright-eyed and fresh.
A hush fell upon us, as peace seemed to flow,
And angels rejoiced as she said, "I will go."

No conquering hero e'er trod his way home
With more buoyant spirits or heart light as foam,
Than we who had triumphed by faith and by prayer,
And we guarded our Queen with the greatest of care.

T'was fitting that Isaac came part of the way
To meet his beloved at the close of the day.
O! He greeted her warmly as one God had sent.
Not till then did I gratefully seek my own tent.

By James D. Cover

Selected by Orpha Barton

THE LIFE OF ELDER SAMUEL WEIR

PART VI

HIS ANCESTRY

Of Sammy's ancestry and family we know but little, for but little can be known. Slavery has kept a sealed history of its work, and allows us to know but little of its victims, or its conduct.

His father's name was James Weir, and his mother's name was Lucy Bird; the grandmother's name was Rosa Bird. Sammy took the name of his father, contrary to the slave rule, because he was unwilling to take the name of a master, and thus recognize the rule of Darkness.

From Sister Grabill, of Clarke County, Ohio, I learn that Sammy's mother remained in Virginia, and died a slave. Sammy never saw or heard of her after coming to Ohio in 1843; nor do I know that his mother ever

heard of her son. He was the eldest of seven children whom he knew, and he gave me their names as follows: Samuel, Rosa, Harriet, Anna, Warwick Allen, Charlie Walker and Robert. Of his brothers and sisters, he heard no more after leaving Virginia. He was never married.

As a preacher, Sammy was not an eloquent man, but was honest, humble, patient, courteous and well versed in the Scriptures.

I have written of an humble life, I know, but I hope and pray that it may help you, dear reader, to repose the fullest confidence in the goodness and power of God; to lead you to submit all your interests for both the soul and body, into His care and to confess your faith in His Son, Jesus Christ. May it help you to see that none but God could thus have brought the Pilgrim through and that a hand which can so well over-rule the opposing elements of this world is amply sufficient to provide for another life.

I pass now into a hasty review of Sammy's life, that you may again see some of the Light which has come down from Heaven.

Sammy was born a slave, but when he turned to God for liberty, it was given him; when he asked to become a Christian, there were those who received him; when a pilot to the free States was needed, there was one at hand who brought him safely through; when a home for this lonely pilgrim and stranger was asked for, one of the best was given him; when a Guardian for the oppressed was sought for, there was one at hand who, in the fullest sense, was a friend to the needy; when a teacher was desired, there was one present, able and willing who, although but a little child, yet did her work as faithfully as a mother; when there was an opening for a church amongst the colored people, there were both a brother and sister ready to go and give this pioneer brother their aid; and finally when strength and life were both failing, and it was said to take him to the Infirmary, there to die, there was one at hand to say, "Never shall he die in the poor house." Surely, none but God could have directed so well, and at every

point met the wants of the needy, as we see here in the life of this Virginia slave, Samuel Weir.

And now, let me say that, although you may feel you are alone in your work for Jesus, and far, far away from others who have obtained a like precious faith, do not for a moment think to give up the work. Let me urge you to take encouragement from the life and example of Sammy Weir, and still work and pray on. Never let it be said that you think of laying the armor down, and of giving up in despair. But take a good lesson from this poor colored brother who, like Paul, looked up and thanked God and took courage and prayed and worked on. Acts 28:15. And never let it be said that this humble brother, once a slave, excelled any of us in working for the one great Master from Heaven.

(To be concluded)

Selected by Daniel F. Wolf
from the 1958 "Vindicator"

MANY ARE HUNGRY

When we sit down three times a day to our abundant meals and thank God, do we sometimes think of the thousands in the world who are going hungry? It is hard to realize in our land of plenty, but right now there is famine in India. The "Gospel Herald" reports serious food shortages in parts of India, at least until the August or September corn crop is harvested. The famine is the result of crop failures due to shortage of rain, and is affecting humans and livestock as well. The report includes descriptions of starving people with swollen legs and faces, babies sucking at empty breasts, and naked, skinny children waiting for hours for the relief cornmeal to be cooked and served. There are Christian relief organizations working there, and it is an opportunity for us to share in relieving the need in this part of the world. Anyone caring to share in this relief can donate through: Mennonite Central Committee
Akron, Pennsylvania —L.C.

GOD FIRST

In our bedroom hangs this motto,
And its place is near the door,
So that it may ere remind us,
God, all else must be before.

Never do we cross the doorway,
Than the motto seems to say,
Just a word with God thy Father,
Ere thou goest on thy way.

When we are dressing in the morning,
As we see it hanging there,
It reminds us of our duties,
Help for which we seek in prayer.

Duties, burdens, worries, troubles,
All may come to us this day;
How can we prepare to meet them?
How, we ask, except we pray.

When we plan new undertakings,
Then the motto seems to say,
Don't in thine own strength begin it,
First of all about it pray.

When we are ready dressed for walking,
Perhaps with little time to spare,
Still we can not leave our bedroom
When we see the motto there.

Till we kneel for just a moment,
And in earnest secret prayer
Place ourselves and all our going
In our Heavenly Father's care.

Nightly, too, the motto speaketh,
When for rest we would prepare,
Then it whispers its sweet message,
God first; go and meet in prayer.

Yes, "God First" must be our motto
If we would succeed this day,
If we wish our ways to prosper,
Then about them we must pray.

Selected by Elsie Wolf

Historical

THE HUGUENOTS

We continue our historical study with a look at France during the Reformation. "Huguenots" was a name given to the protestants of France after 1560. They had roots in the radical Evangelicals of the twelfth century and later, were members of the Reformed Church and believed the teachings of John Calvin. Missionaries were sent among the French people by Calvin from Geneva and earlier by the Waldenses. In spite of hardships, the preaching of the reformed faith found fertile soil in France.

During the 1500's and 1600's the country was torn by bitter strife because of the increasing numbers of Huguenots in a Catholic nation. There were actually eight civil wars between Huguenots and Catholics in France between 1562 and 1586. Many nobles and influential men became Protestants, and a large percentage of the educated men, men of the professions, bankers, merchants and manufacturers, too, left the Catholic church for the reformed faith. Many times they were discriminated against and persecuted but at times they flourished under more lenient rulers.

There were many bitter clashes, broken truces, and treachery on both sides. But one of the worst examples was the "Massacre of St. Bartholomew's Day" on August 24, 1572. There had been two years of comparative peace, but because of jealousy of the queen mother, Catherine de Medicis, and King Charles IX, they planned this awful slaughter. More than 10,000 Huguenots of Paris lost their lives on this day and thousands more in the next six weeks. The object of their jealousy was Admiral Gaspard de Coligny, the Huguenot leader. The king decided that with Coligny, all Huguenots should die so no one would remain to reproach him with his murder.

One of the most influential Huguenot political and military leaders was Henry of Navarre. He was heir to the throne of France, but in order to become king he had to return to Catholicism. This he did deciding ambitiously that "Paris is worth a mass." Under his reign the Catholics were satisfied and the Huguenots had rest. In 1598 he issued the Edict of Nantes opening all public institutions and offices to the Huguenots and allowing them two hundred towns and government-financed defence. This edict was more or less honored until the reign of Louis XIV began in 1661. Now began twenty four years of systematic persecution after which the Edict of Nantes was revoked, public worship was prohibited, and Huguenot ministers were to leave France in fifteen days or accept Roman Catholicism. Schools were abolished, thousands were sent to the galleys, many were executed and thousands died in prison. An estimated 300,000 Huguenots left France and found homes in Holland, England, Ireland, America, Switzerland, and Germany. France suffered from this persecution as they lost a great part of the skilled and educated men of their country. These set up business and industry in other countries which added competition to the loss already hurting France.

In this study we would like to look beyond the rulers and prominent men among the Huguenots to the ordinary, humble class of people. Here is undoubtedly where the strongest faith was found. And here is where much suffering and persecution fell. The following is an account of some of the conditions among this humble class of Christian Huguenots.

THE HUGUENOTS by Paul Gounelle

What I am inviting you to see today is "the Desert", a gathering of Huguenots, poor hunted people, persecuted for their faith who, having no church, have come to worship God in the silence of nature, to sing their psalms under the stars. Such meetings were forbidden; those who risked attending them were in danger of prison, the galleys, or death. Nearly all were held at night. On

the arrival of some wandering preacher, on whose head a price had often been fixed, messages were sent about the country secretly, to the scattered farmhouses, calling the faithful together. Some had to travel thirty or forty kilometers, over twisting and rude roads. When they passed near villages they extinguished their lanterns and took off their iron-studded shoes, so as to make no noise. The wheels of the carts that bore the old and the sick to the meetings were muffled with cloths. They travelled singly so as not to attract attention. In the designated places they sat in rows on the grass or on stones, pine torches giving them light. An improvised stand was hastily erected on which the preacher preached in robe and bands. Sentinels on hilltops gave the alarm at the least suspicious noise, for too often the king's dragoons, conducted by some spy, attacked these assemblies, striking right and left, killing or dragging the pitiable company before cruel judges.

"Yet in spite of all, these gatherings were often very numerous according to statements of the time, up to 1,200, 2,000, and even more listeners. And they were held during a whole century, until the Edict of Tolerance of 1787. How solemn were the preacher's descriptions of the riches of God's salvation and the splendours of the heavenly land, to these poor people deprived of earthly rights and property. These assemblies represented a piety with danger, and they accepted the danger. We content ourselves too often with an easy faith, one costing little. "If anyone will come after me, let him deny himself, and take up his cross"! Our Huguenots understood that! According to a saying of Pascal, "Nothing was too dear for them when Eternity was in question." "No peril," said one of them, "is too great compared with the soul and its growth in grace." There were old men in these meetings whose sons had been taken from them, women whose husbands were in the galleys and whose sisters were in the dungeons of the Tour de Constance. A reward of 500 livres, more that 10,000 francs in our money, fell to any betraying them.

"It was just this dangerous fidelity which made so alive this wilderness worship. If in those days you were after true piety, you would not find it in the sermons of court preachers, in the brilliant and worldly ceremonies of the official churches, but in these proscribed gatherings of humble Christians ready to die for their faith, whose prayers and sobs rose in the night and whose psalms, echoing in the rocky ravines, set forth before God their joy and their grief.

"These meetings teach us that no power on earth can reduce a living piety to silence. Forests took the place of destroyed churches. Faithful laymen, filled with the Spirit, replaced exiled pastors. The Church of the Reformation, from which they thought to take away all possibility of continuance, grew, re-established its meetings, celebrated marriages, baptisms, and the Communion.

"And what love for the Bible these meetings exhibited! The sermons they listened to constantly quoted it. They loved it, spoke its inspired language, knew no other wisdom of eloquence. More than one old Bible, preserved in some Cevenol farmhouse, especially worn at the Psalms, the Prophets, the Apocalypse, still retain on certain pages the marks of rain—or of tears! They had been carried to the desert meetings."

(From "The Midnight Cry" April, 1962)

From these accounts of the Huguenots it seems almost as though they were used to death and suffering around them. Let us take a lesson from them. May we too be ready to die for the faith. See how many Christians have lived and died in past ages. We must not let the unbelief of the times convince us that God is any less powerful or the Christian witness any less important now than in ages past.

"Behold I come quickly: hold that fast which thou hast, that no man take thy crown." (Revelation 3:11)

Information from the "Schaff-Herzog Encyclopedia of Religious Knowledge" and "World Book". —L.C.

We all might do good
When we often do ill;
There is always a way
If there be but the will,
Though it be but a word
Kindly breathed or suppressed,
It may guard off some pain
Or give peace to some breast.

We all might do good
In a thousand small ways,
In forbearing to flatter,
Yet yielding due praise,
In spurning all rumour,
Reproving wrong done,
And treating but kindly
The hearts we have won.

We all might do good,
Whether lowly or great,
For the deed is not gauged
By the purse or estate.
If it be but a cup
Of cold water that's given,
Like the widows two mites,
It is something for Heaven.

Selected by Sophia Baker

SCHEDULE OF OLD BRETHREN CHURCH SERVICES

July 23 - Mi Wuk, Calif. Rossville, Ind.
July 30 - Salida, Calif. Wakarusa, Ind.
Aug. 6 - Salida, Calif. Wakarusa, Ind.
Aug. 13 - Mi Wuk, Calif. Wakarusa, Ind. Covington, O.

(Continued from page 16)

You like your father to be pleased with you, don't you? This made Jesus happy too. He now had the courage needed to meet any trial that might come in the days ahead.

—Rudolph Cover

CHILDREN'S PAGE: A VOICE FROM HEAVEN

When Jesus was about thirty years old, the news came to Him that His cousin John was preaching in the wilderness of Judea and baptizing people in the river Jordan. After He heard this He no doubt told His mother that the time had come that He must begin His ministry of preaching, teaching, and healing to which God had called Him. There was little trouble to find where John was because the people thronged to see and hear him. John was clothed in a garment made of camel's hair and with a leather girdle around his waist. He must have had a powerful voice for the crowds that came to him were very large. One day as John was talking, he said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear." The next day after, Jesus came walking toward him and asked John to baptize Him and John refused. "Oh no," he said, "You should baptize me." But Jesus insisted, "Let it be so, for thus it becometh us to fulfill all righteousness." Jesus had no sins to wash away, but He wanted to set a perfect example for all who should follow Him. If He had not been baptized, others would have had an excuse for saying they did not need to be baptized either; and Jesus knew that would not be good for them.

John at last agreed, and he baptized Jesus in the river Jordan. Just as Jesus came up out of the water, something wonderful happened. The heavens were opened and the Spirit of God descended like a dove, and lighted upon Him: and a voice from heaven said, "This is my beloved Son in whom I am well pleased."

Now after thirty years of study, prayer and obedience, Jesus was ready to begin His ministry of love. How beautiful it was on this very day, when His real work which He came to do had begun, that His heavenly Father should say to Him, "This is my beloved Son, in whom I am well pleased." Just to know the Father loved Him and was pleased with Him, must have meant more to Jesus than we can imagine.

(continued on page 15)

THE PILGRIM

VOL. 14

AUGUST, 1967

NO. 8

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

HAPPINESS

O happy day when joybells ring
Within the palace of my King
To mark the time when age or youth
Accepts the way, the life, the truth.

O joyful hour that marks the bounds
Of sin's dark way and weary rounds,
That sees the homelight beaming bright,
That marks the way of truth and light.

O joyful time when burdens fall
To hear the loving Saviour call:
"I give you rest; I died for thee;
Take up thy cross and follow me."

O happy view to see the gate
Of narrow way so true and strait,
Where angels walk to help and care,
All pilgrims on their journey fare.

O happy lot, O glorious view,
To be where all things are made new,
To be in glory face to face,
And sing the song "Redeeming Grace."

—Joseph I. Cover

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EXPERIENCED CHRISTIANS

Some time ago our beloved editor made an urgent appeal for members to contribute original articles for publication in "The Pilgrim", and suggested that some may have had some experiences in their Christian service that could be edifying for others to read.

On numerous occasions in the past I have thought upon the subject of "experience" as related to the Christian and desire to offer some thoughts here under the title of "Experienced Christians". Or may we put it in the form of a question: Are we experienced Christians?

After many years since being accepted in the family of the children of God or the household of faith, what has been our experience in this most important work? Have we been PRACTICING our profession? Are we conscious of having accomplished anything or made any growth? Are we any more skilful or able now to deal with a temptation or to improve an opportunity than when we first began? Are we sufficiently experienced in the various problems and endeavors that arise in the Christian service that we could consistantly offer help to the young or those newly come to the faith?

If we were seeking employment or a position in the secular affairs of this world, either in the skilled trades or the professions, it would only be expected, in order to qualify, that we would need to have had experience in the line of service we were seeking. If this is so needful in the affairs and business of this world, is it any less needful in the business of our Lord Jesus Christ to effectively represent Him and His way of life to others with whom we come in contact daily, or occasionally, who may be partially or totally ignorant of Him and His claim on us? If they should ask us if we are experienced Christians, would we have

anything worthwhile to tell them?

Webster's dictionary defines experience as: 1. The actual living through an event or events. 2. Participation in anything through sensation or feeling. 3. The real life as contrasted with the ideal or imaginary.

The Apostle James is speaking of Christian experience when he says: "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:22-25) Again he says in verse 12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love him." Every time we overcome a temptation or any obstacle in the way of Christian growth, we are more experienced than we were before and are better equipped to meet another or perhaps greater trial.

When we have actually lived or practiced the Christian life, then we know by experience that it is better than the vanities and evils which the world has to offer. In Jesus' sermon on the mount (Matthew 5:44,45) He says: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven . . ." Anyone who has ever done this will have learned by experience more about the nature and love of God than could ever be learned by hearing it only.

The first ministers of the gospel who accompanied Jesus during His ministry here on earth had experiences which totally changed their outlook and way of life. They were both witnesses and participants with Him, and there was nothing imaginary about it. The Apostle Peter

says, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." They were not only witnesses to such events as this, but they actually received the infilling and power of the Holy Ghost that came upon them at Pentecost, and they went forth in its power and preached the gospel under many hazards, even to their lives, and performed the same kinds of works and miracles which Jesus did.

The Apostle Paul's life was rich with experience—much of it of a spectacular nature. In II Corinthians 11 he gives an amazing summary of things which he experienced for the sake of Christ and the gospel. He says, ". . . in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

This is more experience than any of us is asking for or expects to have. Perhaps it was needful for Paul, to fit and fortify him for the gigantic task that was his to do. We are not commissioned to do all that Paul did and will therefore probably not have all the experience that he had. But there are some less spectacular experiences which Paul relates of himself which would be to our profit to learn: He said, "I have learned in whatsoever state I am therewith to be content. And he

also said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

If I were to relate my personal experience I probably would do like so many others have done: tell mostly of the mountain top experiences, and not of the common things which are also most needful to all. There have also been many lonely desert and wilderness experiences which we are reluctant to tell. And sometimes, instead of being victorious, we have yielded to temptation.

For real Christian experience which every one can participate in, and a most worthy goal, we can go to Paul's epistle to the Corinthians, chapter 13, where he tells of the more excellent way which is charity:

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things."

If we are truly experienced Christians, this will be our rule and way of life and can be practiced every day wherever we are. It could well answer to what Jesus said in His sermon on the mount, (Matthew 5) "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The Apostle Peter has summed it up in a progress and growth where he says, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance; patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

—Daniel F. Wolf
Modesto, California

WHERE IS YOUR TRUST?

Once upon a time, in the land of Zu, there lived a man whose name was Boj. He was a church-going man who was known to be honest and fair in all his dealings. Besides being wealthy, he enjoyed having the honour and respect of his friends and neighbors. For many years he lived comfortably and happily upon his large farm with his wife and their ten children.

Suddenly, overnight, Boj's fortunes were reversed, for a large tornado swept through the country of Zu, demolishing and destroying wheresoever it went. Boj's house and barns were totally destroyed and his ten children within were killed outright. Some of his cattle and other livestock were killed, while the remainder fled and were caught and stolen by unscrupulous men. His fields were flooded and his crops drowned out. Because the tornado raged far and wide, the banks of the area failed, and starvation, poverty and ruin looked upon many a family. As if this weren't enough, poor Boj became gravely ill and was hospitalized for many days.

Several of Boj's friends, upon hearing of his plight, came to comfort and console him, but they were greatly amazed to find him facing up to his calamities so bravely. "The Lord has given and the Lord has taken away," he said, "and I would have been ruined for sure if everything I owned had not been fully covered with the Mutual Insurance Company. Blessed be the Mutual Insurance Company." He could hope for better times in the days ahead for were not his bank accounts insured by the government for up to ten thousand dollars each? His medical insurance paid for the expenses he incurred while hospitalized; he collected for his crop damage and for his dead and stolen livestock. He was reimbursed for the time he was unable to work; he collected the full amount for his demolished house and barns. Because each of his deceased children carried ten thousand dollars in life insurance, he was a good deal richer by their untimely deaths. They were buried by

his burial insurance in the plots which he had purchased previously. He was indeed a prudent man. After this, Boj was greatly respected as a man who could take care of himself, and he often said: "I believe that God only helps those who themselves," and his experience reinforced his thinking. In the years following he had yet more children and always great praise for the Mutual Insurance Company.

In his old age, he said, "I've never seen the righteous forsaken nor their children go hungry when they put their trust in a fully covered insurance policy."

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

"For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." (Jeremiah 17:5-8)

—Daniel C. Skiles
Modesto, California

THE WAY OF HAPPY MARRIAGE

In the minds of many people today the question comes whether marriage can really be a happy state. If so, why is it that so many marriages don't hold?

What does the Bible say about the matter? Marriage is the oldest institution known to man. It dates back to the creation in the Garden of Eden. God Himself performed the first marriage ceremony.

On the sixth day of creation, having fashioned the

world into a very lovely home for the bride and bridegroom to be, to live in, God said, "It is not good that man shall be alone. I will make a helper fit for him." We all know the story well how God caused a deep sleep to fall upon Adam.

The exquisite loveliness of this scene is all too frequently overlooked. People smile at the rib story as if it were only a foolish fable. How much they miss!

It does seem, at first thought, a strange thing for God to do. Having made the earth by saying, "Let the dry land appear;" having made the forests by saying, "Let the earth put forth vegetation;" having filled the oceans with fish by saying, "Let the waters bring forth swarms of living creatures;" why did He not say, "Let there be a woman"? Why did He take a rib from Adam's perfect body to make a life companion for him?

There must have been a good reason why God acted thus. God wanted man to know right from the beginning that his wife was truly a part of him, so that he would ever treat her as he would himself. She was his loving helpmate. She was to stand by his side always, helping him, working with him, planning with him, and sharing life's joys with him. Eve was the forerunner of all such helpmeets.

So when God chose a helpmeet for us, we opened our eyes and looked; before us stood a being so beautiful, so choice, so noble, so altogether lovely that we could scarcely believe it was real. It was love at first sight. Instantly both realized that we belonged to each other. Clasp hands together we walk under the blessings of God's creation.

FIVE SECRETS OF A HAPPY MARRIAGE:

1. Preserve unity at all cost. Two shall become one, (Jesus said) so that they are no longer two but one. A wedding shall see two hearts laid upon an altar that is aglow with the fire of diving love, here to be fused and forged into one sacred instrument for God, and coming forth more strong, more efficient, more durable than ever one could be alone. It should be the

beginning of a lifelong experience of thinking, thinking together, planning together, hoping together and praying together. The beautiful oneness should pervade every phase of life from our wedding day till our life end. The precious unity of marriage should be guarded with the utmost diligence; never should it be spoken of facetiously. It is too valuable to fritter away in idle jesting. How many have wished too late, that the first hint of separation had never been spoken.

2. Keep confidence. From the moment two young people get married, they should resolve that there are some things they will tell nobody else on earth. Because henceforth they belong together, they should keep their innermost secrets to themselves.

3. Settle misunderstandings at once. Two persons of different background and upbringing are bound to have misunderstandings. This is part of the adjustment that marriage entails. But they should never be allowed to develop into long, drawn-out quarrels. The Bible suggests that they should be settled on the day they arise before nightfall.

4. Let love prevail. Never let love die out; keep it alive whatever may have been said or done. Keep it "unfailing" and sooner or later it will cover all sins. The hurt will be healed, the mistakes will be forgotten, the impatience and unkindness will be forgiven.

5. Let God direct. A dedicated marriage will never break up when husband and wife gladly put God first in everything and look to Him for direction in all their affairs. Unity of worship, unity of devotion, unity of sacrifice will do more than anything else to keep a marriage together. Therefore, if you want your marriage to last, share your Christian experience. Pray together. Read the Bible together. Go to church together. Say with Joshua, "As for me and my house, we will serve the Lord."

This is the way to a HAPPY married life.

By Jesse Jantz—Selected from
"The Messenger of Truth"

THE LIFE OF ELDER SAMUEL WEIR

PART VII

CONCLUSION

Before I bid you a kind farewell, I invite you to pass with me over a brief sketch of the faith of the Church Sammy has loved and served so well. The history of the Church I cannot give, but I give you the main features of its faith and practice.

The Church is known by various names such as German Baptists, Dunkards and Tunkers, but the name in general use is that of the "Brethren." They seek to honor all men. See I Peter 11:17. They are now to be found in nearly all our states and in other nations also.

They believe that the New Testament, set forth by Jesus Christ and His apostles, presents the will of God in full; that it gives a perfect rule for a holy life, and is intended for all races, nations and people, and for all time to come. (Matthew 24:35) They hold that all men are equal in the right of life, liberty and redemption, and they cannot, in any sense, sanction the wrong of human slavery. Their mind is that while all are asked to be servants, one of another, the service required is prompted by love, and is always voluntary. And the great salvation, being common as to its design and extent, and coming alike to all men who receive it, brings them into one common brotherhood where all are made partners of the one faith—all stand equal before God, and in the right to the Tree of Life. (Revelation 22:2) There is but one body, one faith and one Spirit for the one household of God. (Ephesians 2:19; 4:4,5) Their faith is that all men can obtain pardon if they will believe the word set forth by Jesus Christ, will repent of their sins and be baptized into the likeness of Christ's death. See Romans 6:5.

They hold that the only formula for Christian baptism is given in Matthew 28:19, and that it requires a trine immersion, wherein the applicant while kneeling in the water is dipped forward once into the name of the

Father, once into the name of the Son, and once into the name of the Holy Spirit. (Hebrews 10:22) Their reasons for a forward action in baptism are based upon John 19:39; Romans 6:4; Colossians 2:12; Phillipians 3:10, and their consolation is that their practice in baptism is consistent with the Word of God, gives satisfaction to all who receive it, and is accepted by all protestant churches as valid baptism. See I Peter 3:21.

They hold, too, that the New Testament presents a form of salutation peculiar to the people who follow Jesus Christ: namely, the kiss of charity, and their practice is to follow the Word in this feature also. See Acts 20:37; Romans 16:16; I Corinthians 16:20; II Corinthians 13:12; I Thessalonians 5:26; I Peter 5:14.

They hold that the service of washing one another's feet is laid upon all followers of Jesus Christ, both in the Word He has spoken and the example He has shown; and they follow these, also believing that no one who in truth loves Jesus will refuse or neglect to keep even the least of His commandments. His service is the same for all. (John 13:4,15; I Timothy 5:10)

They hold that the Lord's Supper is a full meal to be taken at night directly after the service of washing one another's feet, and that all who have thus served one another are bidden to come to this supper to which all sit and of which all partake at one and the same time.

They hold that the bread and the wine are not the Lord's Supper but the Communion of the body and blood of Christ to be partaken of by all of His followers immediately after the eating of the Lord's Supper. See Matthew 26:26; I Corinthians 10:16; 11:24,25.

They hold that the anointing with oil and laying on of hands upon the sick as enjoined by James 5:14 are intended for the use and benefit of Christians in all nations and for all time. (Mark 6:13; 16:18)

They also hold that all the followers of Christ are forbidden to conform to, to follow or to engage with the world in its sinful customs, vanities and in all matters which indulge the spirit of pride, jealousy, hatred, contention and strife, either in law or war.

(Romans 12:2,17,20,21; II Timothy 2:24; Hebrews 12:14; I Peter 1:14,22,23; I Peter 1:4-9; I John 2:15,16)

They can admit none who are members of secret orders. See John 18:20; II Thessalonians 2:7; Revelation 17:5.

They believe that the servant of God is to be humble and walk in love. (Isaiah 66:2; John 15:12; Romans 12:16; Ephesians 5:2; James 4:6,10; I Peter 5:6)

They believe that the followers of Christ must be prayerful and watchful to do good unto all men: active in the spread of the truth and in helping others come to the Light which has come down from Heaven. (Matthew 26:41; 5:16; Romans 13:12; I Peter 4:10)

And now, dear reader, as I leave you, I bid you a kind farewell. We have followed an humble path, I know, but it has been pleasant to me, growing brighter and better all the while. It resembles in part the life of Jesus which began at a low point on earth but arose to a throne in Heaven. And this one, though slowly, has arisen from the birth of a slave to a mansion in glory. And I feel to love the name of Jesus yet more and more, for He who would die for even the slaves of a sinful race, is surely worthy of love from every heart, and praise from every tongue. Praise God for the Redeemer's name. (Isaiah 61) Farewell.

Selected by Daniel F. Wolf from the "Vindicator".
The author of this biography is unknown but it was first published in the "Vindicator" in 1929 and again in 1958.

Alex and Lois Shirk would like to take this opportunity to express their gratitude and appreciation for all the kindness shown them by their many friends and relatives on their twenty-fifth wedding anniversary.

BIRTH

CONING - A daughter, Miriam Esther, born to Melvin and Marilyn Coning of Goshen, Indiana on August 9.

Historical

PROGRESS OF THE REFORMATION

Our plan for this study of "The Reformation" is to soon bring it to a close with an outline in the next few issues of the history of the Anabaptists and a few of their writings. This has been only a brief study, and we have not even mentioned the progress of the Reformation in England, Spain, the Netherlands, Scandinavia, Poland and Hungary. Each of these countries would make an interesting history, but we can only mention them and which way they moved under the impact of the new teachings.

In England the Reformation was aided by Henry VIII who gained independence from papal authority even though he upheld Catholic doctrine. This gave the reformers opportunity to spread their teachings. Later, under Queen Mary's reign (1554-1558) the country was again officially Catholic. Queen Mary was severe against the protestants and earned the name, "Bloody Mary". "It was her strange distinction that she carried on the work of her father in alienating England from Rome. She showed to an England still Catholic the worst side of the church she served. When she died England was readier than before to accept the new faith that she had labored to destroy." ("The Reformation" by Durant)

In Spain the Inquisition was so strong and active that the few protestant groups that developed were immediately stamped out. The "heretics" were sentenced to death; if they recanted they were beheaded; if not they were burned at the stake.

Denmark, Sweden, Norway and Iceland all accepted Lutheranism. In Poland and Hungary, Lutheranism also was spread. But in Hungary strife developed as Calvinism and the Swiss reformers also organized. Taking advantage of this strife, the newly-formed and zealous

Jesuits succeeded in overcoming the new faith, and both countries were won back to Catholicism.

Quoting again from "The Reformation" page 643, "Northern Germany and Scandinavia accepted Lutheranism; southern Germany, Switzerland and the Lowlands divided into Protestant and Catholic sections; Scotland became Calvinist Presbyterian, England became Anglican Catholic or Calvinist Puritan. Ireland, France, Italy, Spain, and Portugal remained loyal to a distant or chastened papacy." —L.C.

SCHEDULE OF OLD BRETHREN CHURCH SERVICES

Aug. 27 - Mi Wuk, Calif. Wakarusa, Ind.
 Sept. 3 - Salida, Calif. Wakarusa, Ind.
 Sept. 10 - Mi Wuk, Calif. Wakarusa, Ind. Covington, O.
 Sept. 17 - Salida, Calif. Rossville, Ind.

The Fall Communion Meeting for the Canadian members will be held on September 24th, the Lord willing, at the Amos Baker residence near Maple, Ontario. Members and friends are cordially invited.

—Elmer Brovant

The Salida Congregation have set November 25th and 26th for our Fall Love Feast Meeting. A hearty invitation is extended to members and friends to attend.

—Daniel F. Wolf

We of the Salida Congregation rejoiced again when three precious souls, William and Carol Crawmer and Mary Ann Shirk were added to the Church on July 16 by a public confession of faith in the Lord Jesus Christ and holy Baptism. May they be guided by the Holy Spirit and be faithful unto death.

—Daniel F. Wolf

CHILDREN'S PAGE

TEMPTATION IN THE WILDERNESS

After Jesus had been baptized, He went into a wilderness and didn't have anything to eat for forty days and forty nights. A wilderness is a desert place where no one lives. It would be very lonely to be in such a place. Forty days is a long time to go without food—no breakfast, no lunch or supper for almost six weeks. How Jesus lived all that time we do not know, but He did live.

After the forty days, Jesus was very hungry, and out there in the wilderness there wasn't anything to eat—just a lot of stones. When He was the very weakest, Satan came to Him and said, "If you are the Son of God command that these stones be made bread." Jesus could easily have done this, but to obey Satan would have been wrong, so He just said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Now Satan took Jesus to Jerusalem, and they stood together on the highest part of the temple. It was a long way to the ground, and Satan tried to tempt Jesus by quoting scripture to Him and said, "If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." How very right it sounded. Jesus was to claim a Bible promise and act upon it. Why not?

But there was that tricky little "if" again, and Jesus did not like any doubt shown about His being the Son of God. He just wasn't going to put on a show for Satan's benefit. If He jumped and was miraculously saved, people would flock to Him as to a magician. He had come to save people by love and not by circus stunts. Turning to Satan Jesus said, "It is written, Thou shalt not tempt the Lord thy God."

We would think that this would have been enough to

convince Satan that Jesus was not to be tempted, but Satan had one more deceitful idea. He led Jesus to a high mountain top. From here Satan showed Jesus all the kingdoms of the world and talked about the glory and beauty of them, and said, "All these things will I give thee, if thou wilt fall down and worship me."

The devil possibly knew about Jesus' plan to set up a kingdom, and that He expected to do it by sacrifice, suffering and love. So he offered Him a kingdom the easy way.

"You can have your kingdom now," he said, "And it won't cost you anything. Just kneel down and worship me and it's all yours."

It was indeed the easy way, but Jesus was not interested in a kingdom like the world, full of wickedness. His was to be a kingdom in which everyone would be good and kind and unselfish. As for falling down before Satan, this would be a dishonor to His Holy Father. Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve."

After Satan left Him the "angels came and ministered unto Him." No doubt they brought Him angels' food to strengthen Him.

—Rudolph Cover

"Father, where shall I work today?"

And my love flowed warm and free.

Then He pointed me to a little spot

And said, "Tend that for me."

I answered quickly, "Oh no, not that!

Why no one would ever see,

No matter how well my work was done;

Not that little place for me."

And the word He spoke, it was not stern;

He answered me tenderly:

"Ah, little one, search that heart of thine.

Art thou working for them or me?"

Nazareth was a little place,

And so was Galilee."

Selected by Mary Price

THE PILGRIM

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NO. 9

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

LIKE JESUS

"I then shall be like Him," we so often sing,
Expressing desires to meet our great King;
Yet living as mortals how often we see
So little like Him we are striving to be.

How He must have suffered when nailed to the cross,
Intent to redeem us from terrible loss;
His love so abundant provided our souls
With love, joy, and peace and Heavenly goals.

The debt that we owe Him can never be paid,
Though all that we treasure before Him is laid;
But we can show gratitude by things that we do
That magnify Jesus, so loving and true.

O let the great Saviour control all our ways,
Each hour devoted to singing His praise.
Thus, in our devotion the world will see,
How righteous and holy God wants us to be.

—Esther Good Neuenschwander

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TO CHRISTIAN PARENTS

Teaching your child to pray is your happy privilege and solemn responsibility. When the child is old enough to say words to his earthly parents, he is old enough to start talking to God.

I know of no better child's prayer to memorize than the following time-honored lines.

"Now I lay me down to sleep..." The child has always fallen asleep without any effort in almost any position, and with no thought of his body. Now with folded or clasped hands and kneeling, the little hands that have done so many expressive things during the day, pre-dispose to a quiet and peaceful mind, and the reverent position suggests reverence to the little heart or inner life. Later in life there will be pardon asked for sins, but now these folded hands are presented in God's sight. The hands are learning a habit. Next the will is being trained. The child is making a decision. True, the parent has decided the time; now the child is making a parallel decision.

How well the "now" fits in! All through life and many times a day there will be "now" decisions. Perhaps many of these decisions will be on a "trial and error" basis. The "now" will always be the take-off place for action.

Yes, the parent has said "Go to bed." The child here not only makes a parallel decision, but also makes a commitment to voluntarily give the body to reclining in sleep. Talking and all action is to cease. Losing consciousness in sleep is declared verbally to be the will of the child. It is a simple pact with God. It involves body, soul, and spirit. There is a completeness here with all body organs and functions in beautiful harmony. Harmony also with God's laws of day and night.

"...I pray the Lord my soul to keep..." The child here is given a God-consciousness and a soul-consciousness as he memorizes. It also implies that God is interested in the souls of His children and fully able to care for the needs of the soul. Not only so, but the child acknowledges his own concern for his soul's welfare. This will later develop into a real need of the soul that will put emphasis on the word "pray". "I pray Thee Lord." Here it is hoped that a life-long habit of prayer will start, and of course, praise also.

Here again, the will acts, and as it acts over and over from time to time, an attitude of prayer to God is developed in the inner consciousness of the child. This attitude often expressed will develop into a prayer habit. This will induce an effort to will and to do, as each day and night bring opportunities and responsibilities.

"...If I should die before I wake..." Here the uncertainty of life and the certainty of death are introduced to the child's knowledge. Is there any danger of a child's knowing about death too young? I think not. The fact of life must be accepted with the fact of death. With a God and soul consciousness already instilled in the child's heart there is no problem involved except trust in God. Divine love envelopes the thought of God who listens to a child pray. This is the perfect love that "casteth out fear" (1 John 4:18) that otherwise torment the young mind. When as children we went to funerals and saw the dead bodies of those we knew in life, we only felt closer to the God who could first make, then take, and care for the soul of man.

In saying "if", the child acknowledges the closeness of death. People like us are continually dying all about us. Yes, Christian parent, your heart should also pray as you teach those little lips the words. It is entirely possible that morning will find you weeping. Longfellow said that he shed tears when he wrote:

"There is a reaper whose name is Death,
And with his sickle keen

He reaps the bearded grain at a breath,
And the flowers that grow between."

"...I pray Thee Lord my soul to take..." This is uplifting and truly spiritual. Not only are the facts of life and death accepted in complete resignation; but life after death implies salvation that Jesus came to bring by His death and resurrection. No! Of course the tiny child does not understand, but neither need there be any doubt in that little heart.

"...And this I ask for Jesus sake." Christian parent! If you are living a consistent Christian life, your child will especially love using the Name of Jesus in his prayer. Already he knows its blessing. It is associated with so many happy experiences, not the least of which is your own fond smile and the happy notes in your voice as you speak and sing of that blest Name.

The power of the Name of Jesus can be seen in the life of a small child. The greatness of this power passes all human conception.

In using this wonderful Name, "Jesus", in his prayer the child has touched the ultimate of human hope and experience, and is already confessing Christ as Lord.

If you will live a consistent Christian life, you can pray for and expect your child to openly confess Christ as Savior at an early age.

Your little boy or girl is now ready for bed. Yours is the blessing of the good night kiss and other dear happy intimacies. As you tuck in the covers and watch the little eyes close and the little body quiet down to rest, you might like to meditate on some of Jesus own words: (Matthew 18:2) "And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones that believe in me, it were

better for him that a millstone be hanged about his neck, and that he were drowned in the depth of the sea." Verse 10: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Verse 14: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. (Matthew 18:2-14)

—James D. Cover
Modesto, California

PEACE

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

(John 14:27)

We note here that Jesus is speaking of two different kinds of peace. The peace of God is a peace we can enjoy at all times and is never ending, and can not be taken from us by man. The peace the world has to give is only temporary, and man can take it from us.

The whole duty of manifesting God's peace to the world lies on the Christian because none other can have possession of this peace.

We see many troubled hearts and much fear and complaining in our day. In meeting with these conditions can we show we have no fear and that our hearts are free? Or do we give encouragement to and agree with man's feelings and give them rights to their fears and complaints?

How glad and thankful we should be that God has given us this peace so we can go through this life with untroubled hearts and no fear as to what is coming on the earth, but that we can be glad and rejoice when we see these troubled times—not that we enjoy troubled times, but that our redemption is drawing nigh.

God's peace will take us through all trials and difficulties. The prophet Isaiah boldly says, "Thou wilt

keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." Isaiah also says, "For the mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

Neither is this peace based on earthly goods for Paul says to the Romans, "The kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost."

David of old says, "Great peace have they which love thy law; and nothing shall offend them." Do we love His Word and His commandments? Are we glad to do what He tells us to do? Are we easily offended? The way of peace is clearly layed out in His Word. It is a perfect plan and in no way would we want to change it.

D. L. Moody once stated that men are desperately trying to make peace, but if they only knew it, peace was already made. All man has to do is enter it and abide in it.

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isaiah 48:18)

In Christian love,
Kenneth Martin
Nappanee, Indiana

Patience—"Love suffereth long."

Kindness—"And is kind."

Generosity—"Love envieth not."

Humility—"Love vaunteth not itself."

Courtesy—"Does not behave itself unseemly."

Unselfishness—"Seeketh not her own."

Good temper—"Is not easily provoked."

Guilelessness—"Thinketh no evil."

Sincerity—"Rejoiceth not in iniquity, but
rejoiceth in the truth."

Selected by Guy Hootman

HYMN STUDY

THE DECISION

It all began one summer morning long ago in the village of Waingate, Yorkshire, England. The bells of the old stone church rang out a joyful welcome to the gathering worshipers.

As the clergyman was entering the church, he was surprised to see a gilded, private coach come rumbling down the village street. He was more surprised when a well-dressed Londoner alighted and entered the church. The man sank into one of the ancient pews, leaned back, and closed his eyes.

By the time the litany was said and the minister proceeded to his sermon, he had forgotten the stranger until he saw the man straighten and lean forward, listening intently as if he didn't want to miss a single word. Before the end of the sermon the Londoner was wiping his eyes. When he left the church, he shook the minister's hand. "I shall see you again," he said and stepped into the waiting coach.

Some two weeks later the minister received a letter from his bishop in London. With mixed feelings he read it to his wife. Who was the stranger and why should the man mention him, a country parson, to the bishop? His curiosity was forgotten, however, in the feeling of awe and unworthiness, for he was invited to preach in the famous pulpit of St. Paul's in London.

He was a young minister without too much actual experience but with sincere dedication. In London he faced that vast congregation, pale and shaking at first. Presently, he forgot himself. His voice rang out in fervent appeal. He dwelt upon the all-embracing love of God; he pleaded for their concern in behalf of the poor and needy; he attacked the ever-present evils of intolerance and oppression.

These sophisticated city people were moved to tears by his eloquence. So impressed were they that before he returned to Yorkshire, he was offered a well-paid

pulpit of his own in London itself.

Overwhelmed, he could hardly wait to get home to tell his wife. They would no longer have to skimp along on a few pounds a year. His children could have more advantages and his wife could be spared some of the drudgery of country life. The future looked bright indeed.

The family was just as excited and thrilled as he was, and they began at once to make preparations. At last the day came when they were to leave the village forever. Their trunks and belongings were all packed in the van and waiting on the village green. But as the clergyman, his wife and children stepped out of the parsonage door, they stopped in dismay.

On their knees, praying and weeping, disconsolate, were all the townspeople. The minister looked at them for a long moment, then turned to his wife. She read in his eyes what he was thinking.

"John Fawcett," she said, "I know not how you can go!"

"Nor I," he answered with a catch in his throat. "The people of London do not really need us! Not as these dear friends do!" He called to the man waiting by the green. "Unload it! Put everything back in our house. We shall stay here where we are needed most."

That same afternoon when everything was in place once more, the Reverend John Fawcett sat down at his desk and wrote the immortal, old hymn of love and kindness and brotherhood, the hymn that is still sung, after more than two hundred years, wherever Christians meet and sing.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

By May Delozier
Selected from the "Gospel Herald"

HOW DO YOU TAKE CRITICISM?

Criticism is the acid test of humility. When we are criticized, do we think how wrong the other person is, and try to defend ourselves? How we respond to criticism reveals our character. We haven't advanced far in the school of Christ if we haven't learned the lesson that God, in unerring wisdom and for our good, permits criticism, and sometimes sends it. Constructive criticism is to be welcomed: "Faithful are the wounds of a friend." (Proverbs 27:6) Destructive criticism does much harm, grieves the Holy Spirit of God, and redounds hurtfully to the one who lets fly the caustic, critical words!

A group of women met at a minister's house. As the minister entered the room, he heard the women speaking critically of an absent friend. How wrong this was! "She's very odd," said one. "She's very peculiar," said another. "Do you know she often does so and so?" said another, mentioning certain things to her discredit. The minister made inquiry about the one who was being so roundly criticized. When told who she was, he said, "Oh, yes, you are quite right. She is odd! She is peculiar! Why, would you believe it," he added, "she was never known to speak ill of an absent friend."

Selected from "Evangel Herald"

CAN GOD ANSWER?

The God who stopped the sun on high-----Joshua 10:12,13
 And sent the manna from the sky,-----Exodus 16:4-15
 Laid flat the walls of Jerico-----Joshua 6:20
 And put to flight old Israel's foe;-----Joshua 10:9,10
 Can He not answer prayer today-----Luke 1:37
 And drive each stormy cloud away?-----John 14:14

He turned the water into wine,-----John 2:3-11
 And healed a helpless cripple's spine;-----Luke 3:11-16
 Said to the tempest, "Peace, be still,"-----Mark 4:39
 And hungry multitudes did fill.-----John 6:9-13
 His power is just the same today-----Hebrews 13:8
 So why not labor, watch, and pray?-----Matthew 26:41

He conquered in the lions' den,-----Daniel 6:16-22
 Brought Lazarus back to life again;-----John 11:38-44
 He heard Elijah's cry for rain-----I Kings 18:42-45
 And freed the sufferers from pain.-----Matthew 8:16,17
 If He could do these wonders, then-----Exodus 14:21-31
 Let's prove our mighty God again.-----Malachi 3:10

Why can't the God who raised the dead,-I Kings 17:17-22
 Gave David great Goliath's head,-----I Samuel 17:32-51
 Cast out the demons with a word,-----Matthew 8:28-32
 Yet sees the fall of one wee bird,-----Matthew 10:29
 Do signs and miracles today-----John 14:12
 In that same good, old-fashioned way?-----Acts 5:12-16

He can—He's just the same today-----Ephesians 3:20
 If we believe it when we pray;-----Mark 11:23,24
 He's no respecter now of men-----James 2:1-9
 He'll do the same as He did then.-----John 14:12

Author unknown

Selected by Miriam Hanson

Fear and Faith cannot keep house together; when one
 enters the other departs. "Sentence Sermons"

Historical

ANABAPTISTS

The name "Anabaptists" (meaning "Rebaptizers") was given by their opponents to a party among the Protestants in Reformation times whose distinguishing tenet was opposition to infant baptism, which they held to be unscriptural and therefore not true baptism. They baptized all who joined them; but, according to their belief, this was not a rebaptism as their opponents charged. In opposition to the church doctrine, they held that baptism should be administered only to those who were old enough to express by means of it their acceptance of the Christian faith, and hence, from their point of view, their converts were really baptized for the first time. Another epithet often applied to them was "Catabaptists," meaning pseudobaptists, as if their baptism were a mockery, and with an implication of drowning, which was considered the appropriate punishment for their conduct and frequently followed their arrest.

In studying this movement the following facts should be borne in mind: (1) The Anabaptists did not invent their rejection of infant baptism, for there have always been parties in the church which were antipedobaptists. (2) There are two kinds of Anabaptists, the sober and the fanatical. Failure to make this distinction has done mischief and caused modern Baptists to deny their connection with the Baptists of the Reformation, whereas they are the lineal descendants of the sober kind and have no reason to be ashamed of their predecessors. (3) Even among the fanatical Anabaptists there were harmless dreamers; not all the fanatics were ready to establish a kingdom of the saints by unsaintly deeds. (4) Information concerning the Anabaptists is largely derived from prejudiced and deficient sources.

The sober Anabaptists were the product of the Reformation in Switzerland started by Zwingli. Shortly after he began to preach Reformation doctrine in Zurich, in

1519, some of his hearers, very humble persons mostly, gathered in private houses to discuss his sermons, and Zwingli often met with them. He had laid it down as a principle that what is not taught in the Bible is not a law of God for Christians, and had applied this principle to the payment of tithes and the observance of Lent. In 1522 these friends of Zwingli asked him where he found his plain Scripture authorizing infant baptism and whether, according to his principle he was not compelled to give it up. Zwingli, however, though he wavered at first, decided to stand by the church, arguing that there was fair inferential support in the Bible for the practise, and that it was the Christian substitute for the Jewish rite of circumcision. Over this point an estrangement took place between him and his parishioners. The little company received accessions of a desirable character, and came to include scholars and theologians like Felix Manz and Conrad Grebel, who socially and intellectually were the peers of Zwingli's followers. Hubmaier was a visitor. In 1524 as the result of letters or visits from Thomas Munzer and Andreas Carlstadt they took very decided antipedobaptist positions; but public opinion in Zurich was against them, and the magistrates on January 18, 1525, after what was considered the victory of the church party in a public debate, following many private conferences, ordered that these antipedobaptists present their children for baptism, and made it a law that any parents refusing to have their infant children baptized should be banished. On January 21 they forbade the meetings of the antepedobaptists and banished all foreigners who advocated their views. Shortly after this the antipedobaptists began to practise believers' baptism. In a company composed entirely of laymen one poured water in the name of the Trinity on other members in succession, after they had expressed a desire to be baptized, and so, as they claimed, they instituted veritable Christian baptism. Like scenes were enacted in other assemblies. It is noteworthy that these first believers' baptisms were by pouring; immersion was introduced later. Also that in all the lengthy

treatises of Zwingli on baptism there is no discussion as to the mode. These early Baptists practised pouring sprinkling, and immersion as suited their convenience, and did not consider the mode as of much importance.

Though infant baptism was the first and the main issue between the Anabaptists and church party, there were others of great importance. The former said that only those who had been baptized after confession of faith in Christ constituted a real church; the latter, that all baptized persons living in a certain district constituted the state church. The Anabaptists maintained that there should be a separation between the state and the church; that no Christian should bear arms, take an oath, or hold public office; that there should be complete religious liberty. All this was not in accord with the times; and thus the Anabaptists were considered to be enemies of the standing order, and were treated accordingly. On September 9, 1527, the cantons of Zurich, Bern, and St. Gall united in an edict which may be taken as a specimen of its class. It gives reasons for prosecuting the Anabaptists, which are manifestly prejudiced and even in part false, and then decrees the death by drowning of all of them who are teachers, baptizing preachers, itinerants, leaders of conventicles, or who had once recanted and then relapsed. Foreigners in these cantons associating with the Anabaptists were banished, and if found again were to be drowned. Simple adherents were to be fined. It was made the bounden duty of all good citizens to inform against the Anabaptists. Similar laws against the Anabaptists were made and enforced in South Germany, Austria, the Tyrol, the Netherlands, England, and wherever they went. Such treatment suppressed Anabaptism, or at all events, drove it beneath the surface. How ineffectual it was to extinguish it appears from the fact that early in 1537, four Anabaptists from the Netherlands quietly stole into Geneva, and began making converts. John Calvin, who neglected no opportunity to do God service, as he conceived it, got wind of their presence and had them and their seven converts banished by the magistrates. Anabaptists persisted in great

numbers in Moravia, the Palatinate, Switzerland, Poland, and elsewhere.

Only in the Netherlands did the Anabaptists escape persecution, and there they became quite numerous. They were joined in 1536 by a remarkable man, Menno Simons who organized them, and his name has been given to the sect (Mennonites). From the Netherlands they passed into England; but no sooner did they make converts there than Henry VIII included them in a decree of banishment, and those who remained he threatened to put to death. Indeed, in 1535 there is record of ten persons who were burned in London and other English towns on the charge of Anabaptism. How little this cruel course succeeded is evidenced by the continued presence in England of the Baptist Church.

That among the sober kind of Anabaptists there were unworthy persons, that some of them held visionary views, and that a few may have been goaded into occasional violence of expression, and possibly of conduct, may be accepted as proved; but that they were as a party guilty of the charges brought against them, as in the joint edict mentioned above, is untrue. As a class they were as holy in life as their persecutors; and their leaders, in Biblical knowledge and theological acumen, were no mean antagonists.

"Schaff-Herzog Encyclopedia of
Religious Knowledge"

BIRTHS

COVER—A son, Benjamin Allen, born to Joseph and Carol Cover of Sonora, California on August 29, 1967.

MARRIAGES

MARTIN-BAKER David Martin and Mary Ann Baker were united in marriage on June 24, 1967 at the Cober Brethren in Christ Church near Maple, Ontario. They now make their home near Dalton, Ohio.

LOOK TO JESUS

I look not back. God knows the fruitless efforts,
The wasted hours, the sinning, the regrets.
I leave them all with Him who blots the records
And graciously forgives and then forgets.

I look not round me; then would fears assail me,
So wild the tumult of earth's restless seas,
So dark the world, so filled with woe and evil,
So vain the hope of comfort and of ease.

I look not inward; that would make me wretched,
For I have naught on which to stay my trust.
Nothing I see save failures and short-comings
And weak endeavors crumbling into dust.

But I look up into the face of Jesus,
For there my heart can rest; my fears are stilled.
And there is joy and love and light for darkness,
And perfect peace and every hope fulfilled.

Author unknown

From the scrapbook of Orpha Barton

SCHEDULE OF OLD BRETHREN CHURCH SERVICES

Sept. 24	- Mi Wuk, Calif.	Wakarusa, Ind.	Maple, Ont.
Oct. 1	- Salida, Calif.	Wakarusa, Ind.	(Lovefeast)
Oct. 8	- Mi Wuk, Calif.	Wakarusa, Ind.	Covington, O.
Oct. 15	- Salida, Calif.	Rossville, Ind.	
Oct. 22	- Mi Wuk, Calif.	Wakarusa, Ind.	

The Salida Congregation have set November 25th and 26th for our Fall Love Feast Meeting. A hearty invitation is extended to members and friends to attend.

—Daniel F. Wolf

CHILDREN'S PAGE

WATER INTO WINE

One time there was a wedding in a little town of Galilee called Cana. Jesus and His disciples and His mother were all invited to the wedding. In those days nearly everyone had wine to drink with their meals, and so it was at this wedding. We don't know why, but the bridegroom didn't have enough wine for all the people at the wedding. The servants said they needed more wine. Jesus' mother heard them and told Jesus, "They have no wine." Then she said to the servants, "Whatsoever He saith unto you, do it."

There were six large jugs of stone near by, and Jesus said to the servants, "Fill the water pots with water." And they filled them clear to the top. Then Jesus told them to take some of it out of the jugs and take it to the man in charge of the feast.

I imagine the servants thought this would be a good joke on the people, but when they poured it out it had changed to wine. The man in charge of the feast tasted it and called the bridegroom and said to him, "Usually men bring out their best wine first and after the guests have had plenty to drink, they bring out their wine that isn't quite so good, but you have saved the best till last!"

What a wonderful story those servants had to tell. They knew that a miracle had happened—that water had been changed into the very best kind of wine. This was just the beginning of miracles that Jesus did while He was here on earth. Let us always remember the words that Mary the mother of Jesus said to the servants, "Whatsoever He saith unto you, do it."

—Rudolph E. Cover
Sonora, California

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NOS. 8 & 9

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

I THANK THEE

I thank Thee that my life has been
With ordinary lot of men
Of honest labor, sweat and toil,
Near to the ground of common soil.

I thank Thee for the lowly way,
The humble path to light of day,
By flowing streams that gently glide,
Coming to ocean's rolling tide.

I thank Thee for Thy saving grace:
That lovely, lowly hiding place,
Secure from evil, sin and strife—
The way of peace, the path to life.

I thank Thee for that living faith
That leads to life away from death,
The power of God that conquers all,
That lifts us high above the fall.

I thank Thee for Thy love so pure
That captivates Thy promise sure,
That binds in one believers true,
In what we think and say and do.

I thank Thee for that blessed hope
That lifts us from in doubt to grope,
Drawn to Thy coming in the skies,
To gain our own enduring prize.

—J. I. Cover

THE PILGRIM is a religious magazine published monthly in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Publishing Editor: Leslie Cover; Consulting Editor: Daniel F. Wolf. ADDRESS: THE PILGRIM, ROUTE 2, BOX 874, SONORA 95370, CALIF.

PRAISE AND APPRECIATION

"Let everything that hath breath praise the Lord.
Praise ye the Lord." (Psalms 150:6)

The psalmist David has left us some of the greatest inspirational expressions of praise to God. Such praise is only possible where there is a true sense of love and appreciation for our Creator.

One thing we, as parents, want our children to learn is the sense of appreciation. The reason a small child will receive a favor without expressing gratitude is that the child has not as yet learned the sense of appreciation, for appreciation as other emotional attitudes has to be learned.

The sense of appreciation will never be learned unless there are limits placed upon the child's indulgence in those things that he strongly desires. For example, a child will never appreciate receiving a piece of candy if the candy bowl is always within easy reach. On the other hand, if the candy is kept out of reach and only given as a treat or as a reward for some accomplished deed, the child soon learns to appreciate receiving the candy.

Now the learning of any emotional attitude is possible only when the person has developed the potential capacity for internalizing the attitude, that is, to make a self application. Thus as the child cannot learn the art of appreciation until he develops the mental capacity, so a mentally mature person is unable to fully learn the higher plane of spiritual appreciation until he develops the capacity for doing so. As the natural learning begins at birth so does the spiritual concept of values begin development at the time of the spiritual birth.

When a person in repentance accepts the atonement for

sin and experiences the birth of the Spirit he becomes a child of God and is as the Bible says, "a babe in Christ" ready to be taught the values pertaining to the spiritual life. Here as in carnal matters, the appreciation of spiritual blessings can only be fully learned through limitations. For example, the Christian may feel his prayer goes unanswered when he prays for some help or blessing which is not immediately forthcoming. Here the Christian does not realize that the Lord may see the need for His followers to experience degrees of deprivation and even poor health at times in order that the believer may realize his dependency upon God and learn to appreciate more fully God's blessings of spiritual well-being. Consider the experiences of the patriarch Job.

Now a most important factor in the act of a parent or the Heavenly Father in administering a proper balance of restraint and blessing upon their children and the children rendering gratitude and praise in exchange is the element of love. Love is the greatest binding force between children and their parents and between God and the Christian. Love was manifested in its fullest measure when God sent His Son to earth to atone for sin. The person who has experienced the forgiveness of sin through the atonement can most sincerely render praise of gratitude and glory to God for this priceless gift. This gift of forgiveness of sin and the resulting promise of eternal life while living in the presence of sin and death prompts the fulfilling of one of the Christian's primary purposes in life: that of rendering to God praise and appreciation in the highest degree.

"I will extol thee, my God, O king; and I will bless thy name for ever and ever.

"Every day will I bless thee; and I will praise thy name for ever and ever.

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable." (Psalms 145:1-3)

Joseph E. Wagner
Sonora, California

EDITORIAL...

There was excitement in the little village in Galilee. Jesus, the miracle worker, was coming and would pass through the town, and everyone was hoping to see Him do some healings and miracles. Outside the village there was a group of ten men also waiting for Jesus. Their conversation was no doubt on one subject, for these ten were lepers. Could Jesus heal them? And if He could, would He do it? Perhaps rather apart from the others, because he was a Samaritan, was one leper who was not in doubt. "Fellows," he may have said, "I know Jesus can heal us. Everyplace He goes He heals. He must be your Messiah. At least I am going to ask Him for mercy." The rest must have been encouraged by the faith of this one even though he was of the hated Samaritans. After all, they too wanted to be healed. Wouldn't it be great to lead normal lives again—to be able to walk right into the village and into the crowds without needing to moan out the warning of the leper: "Unclean, unclean!"

Now they could see Jesus approaching with a small crowd of followers with Him. They did not dare move in too close, but as He entered the village, they stood afar off and lifted up their voices together and pleaded, "Jesus, Master, have mercy on us." Jesus saw them and His answer was simple. "Go shew yourselves unto the priests." This was perhaps not exactly as they had expected, but possibly the Samaritan said, "Fellows, if Jesus told us to go show ourselves to the priests, there must be a reason for it. I am going!" And as they went they were cleansed! Free of the stink and corruption of the incurable leprosy! Can anyone who has never had such a disease realize what it must have meant to these ten lepers to be clean again?

We do not have on record what was in the hearts of nine of the ten lepers. Perhaps they felt that they deserved cleansing since they had had to suffer the disease so long. But we do know what was in the heart of the Samaritan. When he saw that he was healed, the praise and thanksgiving overflowed in shouts of glory

to God. He ran to Jesus and fell down on his face at His feet and gave Him thanks. Jesus' comment has been read and spoken for centuries, and it comes to us to-day: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God save this stranger." And as a commendation and blessing to the Samaritan, He said, "Arise, go thy way: thy faith hath made thee whole."

Today Christians are like the cleansed lepers. We have cried to Jesus the Master for mercy. As we obeyed His voice we were healed—wonderfully and miraculously healed of the curse and filth of the leprosy of sin. Now will we go on as the nine who were unthankful? No! Let us with loud voices glorify God for what He has done, and let all the crowd around see and hear. Let us fall on our faces at Jesus' feet and worship Him and give Him thanks.

At this Thanksgiving season we have many blessings to be thankful for. We could not tell them all. But most of all let us be thankful for the cleansing in the blood of Jesus, our Savior. —L.C.

He had learning far greater than I
And could tell you the where and the why
Of Biblical questions you'd ask,
But he did not relish the task.

He could talk like lawyers I've heard,
But not often he uttered a word
In defence of the faith he professed,
Or gave hint of the power he possessed.

So it isn't the talent concealed,
But the measure in which you yield
Yourself and your God-given bent,
To Christ whom the Father has sent.

—Guy Hootman

WADING HEZEKIAH'S TUNNEL

By Anis Charles Haddad

Jerusalem is situated in an arid district of hard limestone formation. The city has no river, brook, or copious fountains. Those who have been in the East will understand and appreciate the necessity of water, and that great merit was attached to those who contributed to its supply. In no part of the world could this necessity of guarding against drought be more necessary than in Jerusalem.

On the Kidron side of Jerusalem, not far from the city walls, there is one of these natural features that remain the same through the ages—a flowing well. Biblical associations are connected with the city of this fountain.

The romantic Vale of Kidron, watered by the Pool of Siloam, was always my favorite afternoon walk. I suppose that of all visitors who visit the Holy City, only a few ever come here, and that of these not many are stirred by what they see!

Yet this fountain is the origin of Jerusalem. Without it no city ever would have been here! The next known stage in the evolution of a better water supply to the Temple was made in the reign of Hezekiah. How astonishing it is that while so much of Old Jerusalem has perished, Hezekiah's Tunnel, one of its earliest relics, should exist today almost as it was seven hundred years before Christ.

I am sure that Hezekiah's Tunnel will never become a popular sight with visitors. It is wet and messy! But this tunnel is interesting for several reasons. Historically, it was made at the time of Sennacherib's well-known invasion, and in it was found the famous inscription. It is interesting from an engineering standpoint because of the ingenious manner in which the work was carried out, in a comparatively primitive period.

The importance of this fountain to Jerusalem was conspicuously manifest in the days of Hezekiah.

Sennacherib, the Assyrian, was invading Palestine. When he was on his way ransacking Judah, shutting the king himself "like a caged bird in Jerusalem," Hezekiah and his people, though terrified at this greatest peril that ever had befallen Zion, nevertheless thought in time about water and how the lack of it would cripple the Assyrians. If we wish to feel the terror that seized Jerusalem at a time when men lived in fear of hearing the Assyrian battering-rams against the walls, let us read the denunciatory thunder of Isaiah. He lived through this dangerous reign, and his writings rebuke Jerusalem for her sins, and promise God's vengeance on the enemy. King Hezekiah, forced to contemplate a siege, was troubled by the fact that the only spring of water, known as the Pool of Siloam, lay just outside the walls of the Old City of David.

Jerusalem could not exist long if her water supply fell into the hands of the Assyrians. Always the main problem of Jerusalem besiegers has been "water". Why leave the fountain for Sennacherib to drink? Hezekiah's object in making this tunnel was to bring the water within the walls of the city, without its being available to a besieging army. He carried the fountain 1,750 feet through the solid rock of Ophel, and he covered the outer entrance to the spring so that the Assyrians could not find it, and would not be able to cut off Jerusalem's water supply.

We may read this record in the Bible, but it is even more interesting to climb through the tunnel itself, and see with our own eyes.

The tunnel is a black hole in the side of the hill, from which water is flowing. It flows in such a perfect stillness, that it seems to us to be a "standing pool" until we put our feet into it and feel the gentle current pressing them aside. Nothing could be more descriptive of the flow of these waters than the words of Isaiah, "the waters of Siloam that go softly."

When the way was clear down we went. We flashed our torches in the ghastly depths, and assembled on the stone bank of the pool to remove our shoes and stockings. The villagers thought us crazy to enter a

dark tunnel. No devout Moslem would go through this tunnel at dusk!

Our first step was across a narrow, slippery plank spanning three yards of pool. "Take care," said my friend over his shoulder. I took very great care and survived.

Then we swung sharp left into a narrow tunnel and were in the conduit itself. It was pitch dark.

As we waded into the tunnel our electric torches lit up the flow of water and the clammy walls. All the time our feet were squelching in oozing mud. On we went in step with the water hissing past us like the sea lapping the entrance of a cave. I held my light high and scared away many bats which hung upside down from the roof. They appeared to screw up their wizened little faces and blink their eyes for a moment before deciding to fly away from the brightness.

It was very exciting. I soon let myself drift into pure romance. I was back in the days of Hezekiah.

The digging of this tunnel was a long and arduous undertaking. Clear cut on the walls and slanting away from me were the pickmarks of his hewers of stone. The work is rough and uneven, the walls rudely shaped, and the tunnel itself of unequal width and length. For the nonce I became one with the hewers in spirit as, cramped and perspiring, they toiled desperately against time to get the conduit finished before Sennacherib arrived! Every step of the tunnel bears evidence that it was dug in an emergency.

The first three hundred feet were simple. The bottom is a soft silt, with a calcareous crust at the top. We waded on and thought we were getting on very pleasantly, the water being only two feet deep, and we were not wet higher than our hips. Then all of a sudden the water was running with great violence and we were up to our chests in it. At times there was ample space above our heads, while at other times we crouched with our faces almost in water. What a weird experience it was, this slow splash through a tunnel which Isaiah must have seen in the making.

It is also clear that the tunnel was made by two

parties of men working towards each other from both ends. As I trudged along I really felt the excitement of the old Jewish engineers who, with no compass to direct them, were little better than burrowing moles working towards each other through the solid rock, and hoping against hope that the two parties would meet in the middle.

I was interested to see that here and there the working parties had apparently lost their sense of direction. The tunnel would go in the wrong direction for a foot or so, and then as if the men had stopped to listen for the picks of the other party working towards them, resume in the right direction. The workmen heard the sound of picks, of the other party in the bowels of the hill, and called to their fellows. Thus guided they advanced to break through. They worked in great haste and paid no attention to uniformity of workmanship. The main factor was time and the only thing that really mattered was to bring the water within the walls of Jerusalem as quickly as possible. And if Hezekiah was anything like some of the generals of war, I am sure he fussed all the time. "Hasten, hasten! The Assyrians are in Galilee, in Samaria, at the gates of Jerusalem."

Indeed one can easily see what desperate efforts these primitive engineers had to make in order to effect this meeting, not troubling to disguise the unequal levels of the walls and ceiling. The blind turnings and offsets where they had gone astray in their direction still remain in the tunnel, as also do the perpendicular shafts, which the two parties had constructed in order to ascertain where they respectively were, and in which direction they must correct their work in order to meet at last. In the center we came to the place where the two parties met.

In 1880 an inscription was found on the walls of this tunnel, the oldest Hebrew inscription known, telling the story of Hezekiah's labors and triumphs. The tablet is gone. The Turks removed it. But tablet or no tablet, we had shared Hezekiah's triumph. The conduit was pierced, and the Assyrian army was waterless. As it happened, the invaders were conquered by disease,

but this remarkable piece of engineering remains as evidence of the historicity of the Bible narrative. Did the disease spread because they were short of water? "And when they arose early in the morning, behold, they were all dead corpses."

A mystery about Hezekiah's tunnel which no one has yet solved is why, at a time when every moment was precious, the workmen cut a winding tunnel, 1,750 feet long, when the direct measurement from the two points is only 1,098 feet? Why should they have cut through an unnecessary 652 feet of rock? Perhaps of a purpose to avoid some holy spot, perhaps because without compass they missed their way.

As we splashed onward the roof of the tunnel became higher and the water cleaner. Then we noticed that the electric torch seemed less bright: and suddenly a pinprick of white light appeared far ahead. Soon we heard the sound of running water, and wading through a large rock-pool, waist high in parts, we came out into a clear moonlit night. We were glad for the dusk and approaching night, for a more disreputable-looking crowd would be hard to find. With stockingless legs mottled in black, clinging wet clothes, unrecognizable shoes, we hastened to our homes, devoutly hoping not to meet our dearest friends.

Selected by Daniel F. Wolf from the
"Gospel Herald" 1956

MARRIAGES

DRUDGE-BAKER John Drudge and Elizabeth Baker were united in marriage on October 1, 1967 at the Cober Brethren in Christ Church near Maple, Ontario. They now make their home in Markham, Ontario.

MOORE-SHIRK Kenneth Moore and Doris Shirk were united in marriage on October 7, 1967 at the Ceres Community Hall in Ceres, California. They now live near Camarillo, California where Kenneth is serving as a I-W.

Historical

CONRAD GREBEL (1498-1526)

The founder of Anabaptism was a young patrician and scholar named Conrad Grebel. The Grebel family had originally settled in Zurich in 1386. His father, Jacob, was one of the most outstanding of the Grebels, being a wealthy iron merchant and leading citizen. Conrad was born in Zurich about 1498. His boyhood was undoubtedly spent in the castle at Grueningen. He probably spent six or seven years in the Latin school at the Great Minster in Zurich.

In October 1514 Conrad Grebel enrolled in the University of Basle, Switzerland, for a winter's study. The custom of the day required groups of students to live in houses, each of which was called a "Bursa". The typical Bursa had a group of about fifteen youths. Grebel's teacher was the best in Basle, a scholar called Glarean who probably taught Latin, Greek, Hebrew and mathematics. The rules of the Bursa were strict; for example, the young men had to be in their rooms by eight o'clock in the evening. Grebel stayed here from October, 1514 to May, 1515.

On September 30, 1518, Conrad Grebel left Zurich for Paris. There he entered the Bursa of his former teacher, Glarean. His life as a student in Paris was not very fruitful. He quarreled with Glarean and left his house. He fled Paris for six months because of an epidemic of the plague. Further, his moral life was lacking in self-control and holiness. For him, God and Christianity were not closely related with life. Perhaps the most hopeful thing about him was his growing sense of discontent and personal unhappiness. He was gradually to find out that nothing but God, through Christ, can satisfy the soul. When he returned to Zurich early in July, 1520, without securing a doctor's

degree, he was ripe for the Gospel. He was sick and unhappy, longing for peace and real joy.

Conrad Grebel was won for the evangelical cause by Ulrich Zwingli. During the year 1522 Grebel made the change, and a thorough conversion it was. Unfortunately, his letters do not cover the period of his inner change. His spiritual renewal probably took place in the spring or early summer of 1522. And how different are his letters thereafter! Now he writes no more of his discouragement, ill health, and other troubles. Now he is a man on fire for God. He has an intense desire to know the will of God, and to do His will at any cost. He is determined to make the Scriptures the norm of his thinking, his rule of faith, and his guide in life. Everything must be substantiated by the Scripture. Catholic traditions which lack Scriptural support must be rooted up and abolished forever.

In July, 1522, Conrad Grebel, Nicholas Hottinger and Henry Aberli were notified by the Zurich Council no longer to speak against the monks from the pulpit; further, they were to stop disputing and discussing these (religious) things. Evidently, Grebel was already an enthusiastic Zwinglian.

As a loyal follower of Zwingli, Grebel took a stand against taking usury. He also was in vigorous agreement with Zwingli in his condemnation of requiring tithes of Christians. It should be emphasized that Grebel held this position in full agreement with Zwingli and on the basis on their understanding of Scripture. It should also be noted that the Swiss Brethren, in testimony given in 1532, differentiated sharply between charging interest and paying interest; the latter they considered a Christian obligation.

During the year 1523 a tinge of disappointment began to color the attitude of Grebel and his colleagues toward Zwingli. During that summer Simon Stumpf, priest in Hoengg, near Zurich, went to Zwingli and laid before him a plan for a new Christian church. He was followed by Grebel. Both men felt that Zwingli was going too slowly and too mildly in his reformation. They longed to see Zwingli lead out in setting up a church of con-

verted believers, abolishing the state church system, and disentangling the disposition of church questions from any connection with the civil authorities. They were especially distressed at the continued observance of the Catholic mass. Zwingli was not willing to follow their plan, however.

Conrad Grebel and his fellows were a source of embarrassment to Zwingli all during 1524. It was not merely that there were differences between Grebel and Zwingli. The awkwardness of the situation was due to the fact that Grebel was developing and insisting upon the very principles which Zwingli had earlier taught him. That was particularly the case with infant baptism. Zwingli finally saw himself compelled to act. And the Brethren were also demanding reasons for his stand; they petitioned the council to ask Zwingli to overcome them with Scripture. About the middle of December, 1524, Zwingli and his supporters met the Brethren for a debate, but only one of the Brethren was permitted to participate. Another debate between Zwingli and the Brethren was held on January 10, 1525. Both parties claimed the victory. The council issued a mandate that "all who held the error that infants should not be baptized," should appear before the council in the city hall the morning of January 17, 1525, to give reasons "from divine Scripture" for their position. This opportunity was, of course, seized. The speakers for the Brethren were Conrad Grebel, Felix Manz, and William Reublin. Bullinger, who was present at the memorable disputation, gives the following summary of the position taken by the Brethren:

"Infants cannot believe nor can they understand the meaning of baptism. Baptism should be administered to believers to whom the Gospel has been preached, who have understood it and of their own accord desire baptism, and who are willing to mortify the old man and lead a new life. Of all this the infants know nothing whatever; therefore baptism is not intended for them."

The next day, January 18, the council issued a decree that all who failed to baptize their infants before the age of eight days were to be exiled.

On January 21 the council issued a mandate to restrain Conrad Grebel and Felix Manz from holding further meetings. These meetings had been held for several years prior to 1525, in various places in Switzerland, under the leadership of men called "readers". The meetings were called "Bible schools". These schools were the nuclei out of which the Swiss Brethren members were recruited.

What would have been the natural thing for the Zurich Brethren to do in view of the council's mandate of January 21, 1525? They probably met together to discuss their plight. In any case it is known that "a few days" after the debate of January 17 the Brethren met together, apparently in Zollikon, near Zurich, and inaugurated believers' baptism. Conrad Grebel was the recognized leader of the Zurich Brethren and he it was who took the momentous step of founding Anabaptism on or about January 21, 1525.

George Blaurock, a participant, leaves an account of the occasion:

"...And it came to pass that they were together until anxious fear came upon them, yea, they were moved in their hearts. Then they began to bow their knees to the Most High God in heaven, and called upon Him the Knower of hearts, imploring Him to enable them to do His divine will, and to manifest His mercy to them. For flesh and blood and human forwardness did not motivate them, since they well knew what they would have to bear and suffer on account of it.

"After the prayer George of the House of Jacob arose and asked Conrad Grebel to baptize him, for God's sake, with the true Christian baptism upon his faith and knowledge. And when he knelt down with that request and desire, Conrad baptized him, since at that time there was no ordained minister to perform such work. After that was done the others similarly desired George to baptize them, which he also did upon their request. Thus they together gave themselves to the Name of the Lord in the high fear of God. Each ordained the other to the ministry of the Gospel, and they began to teach and keep the faith. Therewith began separation from the world and its evil works..."

Conrad Grebel was led to evangelical faith by Zwingli

But once Grebel began to read God's Word with an earnest determination to follow God in everything, he simply had to come to a break with the Roman priest, Zwingli. There was no choice. God had to be obeyed at the cost of liberty, yea, of life itself. The Brethren saw the issues; they knew what the consequences of their decision would be; they did what they knew God required of them. And thus was Swiss Anabaptism born. God Himself kindled the light that has shone, though at times rather weakly, for more than four centuries. To Him be all the glory.

Adapted from "Glimpses of Mennonite History and Doctrine"
by John C. Wenger

SCHEDULE OF OLD BRETHREN CHURCH SERVICES

- Nov. 19 - Salida, Calif. Wakarusa, Ind.
- Nov. 26 - Salida, Calif. (Lovefeast) Wakarusa, Ind.
- Dec. 3 - Salida, Calif. Wakarusa, Ind. Covington, O.
- Dec. 10 - Mi Wuk, Calif. Rossville, Ind.
- Dec. 17 - Salida, Calif. Wakarusa, Ind.

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The Salida Congregation have set November 25th and 26th for our Fall Lovefeast Meeting. A hearty invitation is extended to members and friends to attend.

—Daniel F. Wolf

Children's Page (continued)

arrested and put in prison. But Jesus they could not resist because He had the power of God. He said, "Go" and they couldn't get away fast enough. Not one of those hardened merchants dared to defy the Son of God.

No doubt the word soon got around in Jerusalem that Jesus had cleansed the temple of this crowd of thieves. The people were hoping for just such an one. "Could this be the promised one, the Saviour of Israel?"

This was the only time that we read of Jesus using violence with any one. It was very important at this time that Jesus teach the people that God could not tolerate their wicked ways.

—Rudolph E. Cover

CHILDREN'S PAGE

CLEANSING THE TEMPLE

After the wedding in Cana, Jesus went to a town called Capernaum with His mother, His brothers and His disciples. This meant a journey of seventeen miles or so down a steep mountain road to the lake. Jesus did not stay here long but after a few days started for Jerusalem.

It was Passover time again, and as He travelled along with some of His disciples He may have explained to them the true meaning of the Passover service and why it was that so many lambs had to be killed on that night in Egypt before Israel escaped that wicked Pharaoh, the king of Egypt. He may have told them how the Lamb of God who was Jesus, must die for the sins of the world so that all who would accept and believe on Him would be received into His eternal kingdom.

It was a long walk to Jerusalem, and soon they were travelling with many other people. It is likely that the news of the miracle of turning water into wine had spread among the people, and they were talking a lot about Jesus. He no doubt did many miracles of healing on the way for the scripture says that when He was in Jerusalem at the Passover, many believed on His name when they saw the miracles He did.

As they came near the temple they could hear the noise of the traders crying out trying to get the people to buy some animal or bird to sacrifice in the temple. How could they do such things in the Holy Temple of God? Making a whip out of some small pieces of rope, Jesus drove them all out—the merchants, the cattle, the sheep—and He said to them that sold doves, "Take these things out of here and don't make my Father's house a house of merchandise." Then Jesus poured their money out over the floor and turned over their tables. What do you think would have happened if anyone but Jesus had done such things? Why those men wouldn't have stood for it at all and would have had such a one
(continued on page 15)

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

ANGELS, FROM THE REALMS OF GLORY

Angels, from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth.

Shepherds, in the field abiding,
Watching o'er your flocks by night,
God with man is now residing;
Yonder shines the infant light.

Sages, leave your contemplations,
Brighter visions beam afar;
Seek the great Desire of nations;
Ye have seen His natal star.

Saints, before the altar bending,
Watching long in hope and fear,
Suddenly the Lord, descending,
In His temple shall appear.

Sinners, wrung with true repentance,
Doomed for guilt to endless pains,
Justice now revokes the sentence,
Mercy calls you, break your chains.

Come and worship, come and worship,
Worship Christ, the newborn King.

by James Montgomery

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Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isaiah 7:14

And the angel said unto her, Fear not Mary: for thou hast found favour with God.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

St. Luke I:30-33

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying.

Glory to God in the highest, and on earth peace, good will toward men.

St Luke 2:7-14

WHY MANY MISSED HIM

"Unto you is born this day... a Saviour." In this statement we see the closeness of the cradle and the cross. Here we see that the message of Christmas is personal—unto you; is present—this day; and it is precious—a Saviour.

One of the saddest and most striking facts of history is that, in spite of the personal, present, and precious message of Christmas, many missed Christ when He came. A few shepherds and a few Wise Men saw Him. Later in life He came unto His own, yet He was not received. Though the world was made by Him, it knew Him not.

Why was He missed by so many? Why do we miss Him today?

For one thing, we don't have time for Him. We are too busy. Bethlehem was busy. Business was bustling. Jesus always comes at such a busy time.

Christ comes when life is full. He comes to youth when life looks full of possibilities and says, "Give me your life, your attention, your talents; come, follow me." He comes to middle age when life is busy and asks to be Lord of life. But because we are busy, we plan our life as though He never came and thus we miss Him.

We miss Christ because our lives are filled with other things. Our lives, like the inn, are so filled that there is no room for Him. Israel had looked forward to His coming for centuries. Yet even while they pondered the prophecies, they packed their lives with their own programs. It is possible, you know, at the very time we celebrate His birthday, to be so taken up with tinsel, toys, trees, and travel that we miss HIM. We can have our lives so filled with other things that there is no room for Him. Filled, yet empty of Christ—and also empty of power, peace, and joy. Someone has written:

O little inn of Bethlehem,

How like we are to you!
Our lives are crowded to the brim
With this and that to do—
We're not unfriendly to the King;
We mean it well, without doubt;
We have no hostile feelings—
We merely crowd Him out.

We miss Christ also because we don't want to accept the kind of king He is. Not only Herod didn't want Him. His own didn't want Him either. It came to a climax on the cross of Calvary. Here men demonstrated that they did not desire Him.

Why? What kind of king is He?

He is a king of complete humility. His was a life of condescension. He came contrary to earthly thinking. He lived with no place to lay His head. He sought to serve rather than to be seen or to be served. He had the audacity to tell others to do as He did—to wash another's feet, to be servant of all, to be content to sit on the lower seat.

No wonder men missed Him. The human heart is proud and does not readily desire such a king.

He is a king who demands complete loyalty. He claimed to be King. His praise could be chanted through the centuries if He had only been content to expound nice ideas and to play another part. But this Man claimed to be King. He expected explicit and implicit obedience of His followers. He did not hesitate to ask for first love and life itself. Man looks for a savior who will release from Roman rule but let him be his own boss. But when one comes to Christ, he places there his gold or riches, his frankincense or worship, and his myrrh or his very life.

Jesus is a king who demands complete sincerity. He was hard on hypocrites. He spoke of their dishonesty which puts importance on appearance, which strains at gnats and swallows camels, which lauds oneself and lowers others, which lacks sincerity in worship, and which knew the letter of the law and lacked the spirit

of the law. Jesus called such whited sepulchers full of dead men's bones. They would not accept a new version nor would they apply the old one.

Christmas is a call to search hearts. The truth of Christmas can touch and transform. Yet it can be cast aside by our busyness and by our refusing to surrender to the King who came. We too can miss Christ for these same reasons.

Christmas is not only a revelation; it is really a revolution. It should cause us to go with the message as the shepherds did, and to follow as the Wise Men did. For a revelation is given only to the obedient and a star is given only to those committed to follow and pour out life's treasure.

Shepherds of men still seek Christ and tell others the message. Wise men still seek Him and return, changed men, another way. Faithful worshipers still recognize Him and proclaim Him as the fulfillment of all God is and says. To such Christmas is not a holiday but a holy day. It is a time not merely marked on the calendar but a time of rededication.

Editorial in 1963 "Gospel Herald"

IT SHALL BE IN THE LATTER DAYS

That the latter days of the Christian dispensation are upon us has been visibly demonstrated and proven by the miraculous fulfillment of God's prophetic word in the restoration of His chosen people to their ancient homeland after centuries of their dispersion to the four quarters of the world; much of which has come about within the last twenty years, but not without desperate opposition from the multitude of Arab nations around them, which is in direct fulfillment of Psalm 83:2-5, "Come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." But the late six day war in which the Arabs so far exceeded the Israelis in numbers and in

weapons of war bears perfect testimony to the truth of Isaiah 54:17, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." That the armies of Israel were miraculously victorious over the hoards and weapons of the Arab armies can be seen with unblemished vision. "God moves in a mysterious way, His wonders to perform; He plants His footsteps in the sea, And rides upon the storm." The fact that Israel has been barred from possession of the ancient city of Jerusalem for about two centuries but is now in possession of it, would seem that the city is no more trodden down by the Gentiles, and that the Gentile time is nearly run. It is quite evident that Jacob's trouble may not yet be at its termination. For it is written in Jeremiah 31:9, "They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn."

In the 34th to 39th chapters of the prophesy of Ezekiel is a vivid preview of what is yet in store for Israel, when Gog and his allies go to take a spoil and to take a prey of Israel's accumulated wealth and riches but will be utterly defeated in his greed for aspiration and worldly ambitions, for at that time the Lord's fury will come up in his face and a great shaking shall then take place in the land of Israel. And they and all their bands shall fall upon the mountains of Israel and become a prey and a feast to the ravenous birds of every sort. Israel must and will be gathered to her ancient homeland, and no earthly power can defeat the purposes of Almighty God who knew the end from the beginning, and finally the words of the prophet Hosea will become a living reality where he says (chapter 6:1) "Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days

(thousand year days) he will REVIVE us; in the third day (thousand year reign of Christ) he will raise us up, and we shall live in his sight." The Lord said of Israel, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." What a glorious turn in the life of Israel when the Lord will take away their stony heart, and give them an heart of flesh and a new spirit and a new realization that they are God's people and that He is their God. Of the special affection in the heart of God for Israel it is said, "For I am with thee saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished, For I will restore health unto thee, and I will heal thee of thy wounds saith the Lord. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all."

Now when all this will have come about, then shall have come to its fullness the words of the angel to Mary, the mother of Jesus, (Luke 1:31-33) "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great and shall be called the Son of the Highest; And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Now dear Gentile Christian, these days in which we now live are momentous days—days that should animate our souls in solemn meditation and rejoicing that ere long we may be delivered from this world of sin wherein is distress of nations with perplexities, looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.

—David A. Skiles

Rossville, Indiana

Editors' note: We believe that some of the messianic

prophecies cited above are not confined exclusively to the future millennial age, but began to have their fulfillment in the birth of Christ and in the subsequent regenerated remnant of Israel who were baptized with the Holy Ghost and became the Church of Jesus Christ.

CHRISTMAS GIVING

Another Christmas season is here and the thoughts of millions of people in this country are on the giving of gifts. Gifts range from the practical to the useless; from trinkets to treasures. This has become such a time of gift purchasing that the economy of many large companies, factories and businesses has become dependent upon the month of December.

Where I work we sell many gifts and I can testify of the folly of much of the gift purchasing. Today in our land we have so much that it is a real problem for many to buy gifts that can be used or appreciated. Over and over we hear the expression, "I can't think of a thing to give him. He has everything!" One customer asked to see a small electric can opener as a possible gift for his wife. The wife already had a large one.

Many new items being produced today are made specifically for the gift market. One new item is described on the box, not as a useful, dependable item, but as a new and different gift idea.

All this is indicative of the times. Materialism faces us on every hand and threatens to creep right into our lives. As Christian people we must understand the deceitfulness of such an environment. Jesus tells us, (Luke 12:15) "...Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." We must not be swept into the growing tide of materialism. Neither do we wish to disregard the celebration of the Savior's birth just because the world celebrates in an ungodly way.

Giving of gifts is not wrong. We can honor the Lord

in our gift-giving if we have the right spirit. We would like to propose a reduction in Christmas spending and an increase in Christmas giving. Besides exchanging gifts with our friends, let us devote more of our means to giving to those who really need it. While materialism and luxury are prevalent around us, there are areas of great need even in our own country.

We quote Edgar Stoesz, Director, MCC Voluntary Service in the "Evangelical Visitor":

"The average American is so preoccupied with maintaining the highest standard of living the world has ever known that he is blinded to the needs which surround him. While America is talking about the "Affluent Society" and concerned over neurosis in the suburbs, between 40 and 50 million of its residents (one-fourth of its population) are, according to a survey and definition of the Bureau of Labor statistics, living in a state of deprivation. Many of these persons live in deplorable circumstances.

"Where does all of this poverty exist? The average person is not aware of the acute needs in his own community. Poverty is often off the beaten track. The public travels by "on the other side" on modern interstate expressways which, for the most part, avoid the "eye sores."

"It is possible to be in the presence of poverty and not recognize the misery it holds for the persons so enslaved. An antiquated home in the mountains of West Virginia appears scenic and restful to the tourist, but it provides inadequate shelter for those who call it their home.

"Even when poverty is recognized, many people excuse themselves from the need to help on the basis that the poor do not really want a better life. One of the more frequently heard arguments runs as follows: "Surely with a little hard work, they could, in this land of unlimited opportunity, improve their lot. They are bad managers and lazy."

"But why are they bad managers and lazy? Many have not had the benefits of a good education or a stable home life. Poverty has taken its toll in loss of

human initiative. These people must be helped before they can help themselves.

"The story is told of a Russian Czar who went to the theater to see a play. The plot of the play was very sad, causing the Czar to weep. When the play was finished he went outside to find that while he had been weeping over the imaginary plight of the story's hero his coachman had died of cold and exposure."

If we are not aware of people in need around us and in other parts of the world, we can certainly find out from organizations working in these areas.

Regarding gifts and alms, Jesus asks, "If ye do good to them which do good to you, what thank have ye?... But do good, and lend, hoping for nothing again: and your reward shall be great... Give, and it shall be given unto you." Jesus also said, "But when thou doest thine alms, let not thy left hand know what thy right hand doeth."

Paul asks the Corinthians, "What hast thou that thou didst not receive?" In the same chapter (I Corinthians 4) he tells them, "It is required in stewards, that a man be found faithful." This refers mainly to spiritual gifts and the stewardship of the Church. But it is true regarding material possessions as well. Have we anything that we did not receive from God? Are we required to be faithful stewards in this matter of using our material possessions? In our country with materialism around us it is hard to have the proper perspective regarding how many possessions we should have—where necessity ends and luxury begins. But we could well gauge our giving by the saying: "Give until it hurts and then give some more till it feels good!"

In thinking of our responsibilities, let us remember how much has been done for us. God gave His only Son: Jesus gave His life; the Holy Spirit is freely given to us—all that we might have the priceless gift of eternal life. Let us also remember "...ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in you spirit, which are God's. Thanks be unto God for His unspeakable gift."

—L.C.

Historical

MENNO SIMONS (1496-1561)

In 1496 a Dutch couple of Witmarsum in Friesland named their infant son Menno. Since the name of Menno's father was Simon, the custom of the day in Holland made the child's name Menno Simonszoon—called Simons for short. As a youth Menno received training for the Catholic priesthood, perhaps in the Franciscan Monastery at Bolsward, near Witmarsum. In the monastery Menno received training in reading and writing Latin and in a study of the Church fathers, but he never read the Bible. In 1524 he was consecrated as a priest, and for seven years he served in the Pinjum parish near Witmarsum. In 1531 he was transferred to his home town where he served for five more years. His work as priest consisted in the celebration of the mass, in offering prayers for the living and the dead, in baptizing infants, in hearing confessions of sin and, unfortunately, in playing cards and drinking. Until this time Menno had feared to read the Bible, for only the Catholic Church, Menno had been taught, could infallibly interpret the Scriptures.

The story of Menno's conversion is interesting. One day in 1525, during the first year of his priesthood, while he was celebrating the mass, a doubt crept into his mind as to whether the bread and wine actually became divine. Menno first thought that this was a suggestion from the devil, and he tried by using the confessional to get it out of his system. After much worry Menno finally decided upon a course of action. He resolved to study the New Testament. This was a most important decision, for in the end it was bound to lead him from the Catholic Church; he finally had to choose between following the Word of God and following the Church. For Menno this was a very hard decision.

In 1531 Menno Simons heard of an incident which became the occasion for his second soul-struggle. Jan Trijmaker, a Melchiorite, had baptized a Dutchman named Sicke Freerks in 1530. Freerks was executed for his faith at Leeuwarden on March 20, 1531. Menno Simons was exceedingly astonished; the idea of a second baptism was for him completely new. To the horrified Menno now came the question: Is the Catholic Church also unbiblical as to baptism? Again Menno turned to the writings of the leading reformers. Luther said that infant baptism was justifiable because babies have "hidden faith," just as a believing adult is also a Christian even while he is asleep. Martin Butzer said that infant baptism was a pledge that the parents would give the child a godly training. Henry Bullinger, Zwingli's successor in Zurich, said that just as the Old Testament sign of the Covenant (circumcision) was performed on infants, so also the New Testament sign of the Covenant (baptism) shall be performed on infants. To Menno these arguments seemed logical enough, but he was not so much interested in logic as in the Word of God. And he could find nothing of infant baptism in the New Testament.

Through all this strain and stress Menno remained a Catholic priest. He continued baptizing infants and saying mass. In fact he even accepted promotion to become head-pastor at Witmarsum. Menno was thus living a double life. He was believing one thing and practicing another. What would it take to make Menno Simons follow the Lord in loving obedience? The answer came in 1534-35 when the Munsterites came to Holland teaching their abominable and fanatical views. Menno's own brother was swept along with the deluded folks and lost his life with them. They gave their lives for their error; was he not willing to give anything for the truth?

About April 1535 Menno surrendered to God, crying for pardon and peace. What a decision this was for the Obbenites and for the future Mennonite Church!

Strangely enough Menno apparently remained in the Catholic Church and thus took the step which he had known for a long time was God's will for him. As was already mentioned he was probably baptized by Obbe Philips. Before we criticize Menno for his timidity, we should remember what this step meant for him. It meant that in the eyes both of the world and of the civil authorities he was a heretic of the worst sort, even more dangerous than an ordinary criminal. While Luther and Zwingli timed and modified their programs to secure political protection, the Anabaptists went bravely ahead and organized a church which they felt was true to the teachings of the New Testament. For this step they were willing to part with possessions, friends, family, and even life itself.

Obbe Philips and the Obbenites would not allow Menno to live a private life for any length of time. It is true that for several months he evidently devoted himself to quiet meditation and study. During this time he probably preached on occasion but had no pastoral oversight. But a number of Obbenite brethren felt that Menno Simons ought to assume the duties of an elder. Consequently a deputation of brethren called on Menno and pleaded with him to accept the leadership of the brotherhood. Menno hesitated. The Brethren came a second time. This time Menno accepted the call. It was probably early in 1537 when Menno was ordained as elder (bishop). The ordination was assuredly performed by Obbe Philips, the Leeuwarden surgeon and founder of Dutch Anabaptism. Incidentally Obbe himself later lost heart, laid down his ministry, and withdrew from the church; because of this Menno called him a "Demas." Menno now took the lead in building up the brotherhood and saving it from the radical movements of the day.

From 1536 until 1543 Menno worked in Holland. Soon after becoming an Obbenite he married a woman named Gertrude; her last name is uncertain; it may have been Hoyer. Menno's family did not take first place in his life, although he no doubt did all he could for them.

His great work was the proclamation of the gospel of Christ. About 1539 he called himself a "homeless man." Menno's work was richly blessed of God; many souls were won and strengthened through his ministry. One tribute to the effectiveness of his work was the opposition he received. On December 7, 1542 Emperor Charles V, ruler of Europe from the Netherlands to Austria, issued a severe edict against him calling for all to ban his literature, give him no help, food, or shelter and offering a reward for his arrest.

During the years 1541-43 Menno labored in and about Amsterdam. In these years he also found time to do some writing. He published seven books and booklets from 1536 to 1543.

Menno spent a few months in East Friesland in 1543, then labored in northwest Germany for several years (until 1546). Menno then removed to the Rhineland and worked in the bishopric of Cologne for two years, 1544-46.

With his sick wife and children, Menno fled to Holstein in northern Germany, along the Baltic, in 1546. First he lived at Wismar, later at a place called Wuestenfelde. The latter was located between Manburg and Luebeck. In 1550 Menno wrote his *CONFESSION OF THE TRIUNE GOD* against Adam Pastor, a Mennonite minister who had become unsound in his view of Christ. The last years of Menno's life were spent in writing. He revised a number of his earlier productions and translated them into the dialect of the region where he was then living.

The closing years of Menno's life were also darkened by dissension within the church. The great problem was, How strictly shall the "ban" be observed? Some of the Dutch leaders were unreasonably harsh in their views, so much so that at the great Strasburg Conference of 1557 over fifty bishops dissented from the strict views of their Dutch brethren. The next year Menno wrote to Reyn Edes, his brother-in-law, "O Brother Reyn! If only I could be with you even a half day and tell you something of my sorrow, my grief

and heartache, and of the heavy burden which I carry for the future of the church....There is nothing on earth that I love so much as the church; yet just in respect to her must I suffer this great sorrow."

Menno Simons had no easy life. He was always poor in this world's goods, being forced to appeal to his brethren for financial help. Yet the Lord stood by him and preserved him from all his enemies. He died on his sickbed January 31, 1561, twenty-five years after his renunciation of Catholicism.

Menno Simons is undoubtedly the greatest figure in the history of the church which now bears his name. He had a sane and balanced program of promoting both an evangelical faith and holiness of life. He was a fearless leader who aimed at complete loyalty to the Word of God; and he was a good, practical writer. It is true that John Calvin said of him, "Nothing could be more arrogant and more impudent than this donkey,"

but this is just a specimen of the mud-throwing of those days.

No great monuments have ever been erected to the memory of Menno Simons. In the year 1879 a simple shaft was placed near Witmarsum, and in 1906 a granite stone containing a bronze plaque of him was dedicated at the site of Wuestenfelde. But Menno Simons' greatness cannot be measured in terms of monuments nor even by the size of the Mennonite Church. Only on that Great Day when the workers come Home, bringing their sheaves with them, will the true character of Menno's work be manifested.

Adapted from "Glimpses of Mennonite History and Doctrine"
by John C. Wenger

(This concludes our simple series of studies of the Reformation. Next month in our Historical column we plan to start a study on the history of the city of Jerusalem by Brother Glen Shirk. —L.C.)

BIRTHS

MILLER - A son, Gary Fredric, born to Fred and Erma Miller of Mi Wuk Village, California on December 16.

CHILDREN'S PAGE

A VISIT IN THE NIGHT

Nicodemus was a ruler of the Jews, a member of the Sanhedrin which was their highest council. He was a good man and when he heard of the miracles that Jesus did he decided to go and have a talk with One Who most certainly was a man of God. Many of the rulers didn't like Jesus so Nicodemus decided to go to Jesus at night when no one would see him.

When Nicodemus found Jesus he said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

Jesus answered, "Except a man be born again, he cannot see the kingdom of God."

Nicodemus must have looked puzzled for he said, "How can a man be born when he is old?"

Jesus wasn't talking about the birth of a baby but about what happens to the heart of a person when the Holy Spirit comes into it. The change is so complete it's like being born again. Jesus explained that we can't see the wind but we can hear the sound of it. So it is with those that are born of the Spirit. We can't see the Spirit but we can see the way people act. If we are led by the good Spirit we will be kind and true and gentle, loving good and hating evil. Even though Nicodemus was a ruler and teacher he did not understand this and needed to be taught. Everyone can learn from the simple teachings of Jesus. Jesus wants you to come to Him and learn of Him. He can change you into a good person who will always want to do what is right.

What did Nicodemus do for Jesus?

(John 7:50,51 and John 19:39-42)

--Rudolph E. Cover